

THE  
AUTHORITY  
OF THE CHVRCH  
in making Canons and  
Constitutions concerning  
*things indifferent.*

AND  
THE OBEDIENCE  
THERETO REQUIRED,  
with particular application  
to the present estate of the  
*Church of England.*

By FRAM. MAISON Bachelor of Divinity,  
and sometime fellow of *Merton*  
Colledge in *Oxford*.

The second edition Revised.

ES 8. 4. 3.

*Endeavour to keep the valley of the spirit in  
the band of Peace.*

---

OXFORD

Printed by John Lichfield Printer to the  
Famous Vniuersity.

1634.

*Cum Privilegio.*

THE  
AUTHORITY  
OF THE CHURCH

in making Canons and  
Constitutions concerning  
things that are

AND  
THE OBEDIENCE  
TO BE GIVEN

unto the ordinary application  
to the power of the  
Church of England

By James M. D. D. D.  
and Thomas M. D. D. D.  
College in Oxford

London: Printed by

W. B. D. D. D. D.  
London: Printed by

OXFORD

Printed by the University of Oxford

London: Printed by

1734

W. B. D. D. D. D.

TO THE MOST  
REVEREND FATHER

in God RICHARD, Lord

Archbishop of *Canterbury* his Grace,

Primate and Metropolitane of all

England, and one of his Maiesties

*most Honourable Privy*

*Council, &c.*



HE loue and duty which  
I owe to this Church of  
England (most reuerend  
Father) haue put into my  
hand this Oliue branch,  
that is an exhortation to  
holý obedience, and peace-  
able resolutions, which al-  
waies haue beene the  
Crowne and glory of a Christian. For when I pondered  
with my selfe how some of the Ministry stand vnre-  
solved, and that (as I take it) because they doe not duly  
consider the nature of things indifferent, and the duty  
of a subiect to his Soueraigne; I must confesse that my  
bowels of compassion were moued, and the fire of asse-  
ction was kindled within me. And therefore although  
many learned and iudicious men haue richly and  
plentifully

## THE EPISTLE

plentifully handled this argument, yet in commiseration of these my brethren, I also haue aduentured to cast my poore mite into the treasury, hoping that as they walke amongst the fruitfull trees, they will not disdain to pull a little berry from the lowest shamb. The principall marke I shooe at, is to doe my endeauour to settle the tender and trembling consciences of those which are not wedded to their owne conceits, but haue beene carried away rather of weaknesse then of wilfulness, that such of them as it shall please the Lord, may be reduced to the Tabernacles of peace, and follow the truth in loue. For alas who can but lament to see so many spend their short and precious time, in such scandalous prosecution of ciuill contentions, and some of them not altogether vnlike to Platons Euthyphro, who in his inconsiderate course went in all haste to accuse his owne father? But this Church (God be thanked) neuer wanted a Socrates to encounter and conuince them, and make manifest to the World that they erred by misconstruction and vnadvised reale. O how much better had it beene to haue continued their labours in the Lords vineyard, and by bending their vnitd forces against Babylon, to haue fought the Lords battailes, to the comfort of the godly, who then might haue celebrated their triumph, erected their trophie. and decked their victorious heads with lawrall garlands?

Plato in Euthyphro.



# DEDICATORY.

O what a grieve ought this to be to their soules, so to  
 oppose themselves against such a learned and religious  
 Church, and so unawaresly to traduce that holy  
 Booke of Common Prayer, a worke of so great and ad-  
 mirable excellency concerning which, I may truly  
 affirme, that it hath bene cut vp like an anatomy, eve-  
 ry veine of it hath bene opened, every corner searched,  
 every rubricke ransacked, not a word but hath bene  
 weighed in the ballance, not a syllable but hath bene  
 sifted to the vttermost: and yet for all this like to the  
 bridge of Cæsar, the more it is oppugned the stronger  
 it stands. The ceremonies whereof may aptly be resem-  
 bled to the altar erected by the tribe of Reuben, Gad,  
 and the halfe Tribe of Manasses, vpon the passages  
 of Iordan, at which the rest of the Tribes were grie-  
 uously offended, imagining that it had bene for sacri-  
 fice: But when they were truly informed that it was  
 only for a memoriall that they had a part in the God of  
 Israel, they were well content, they blessed God, and  
 Phinehas said: This day we perceiue the Lord  
 is among vs, because you haue not done this  
 trespasse. In like manner, some of our brethren haue  
 bene offended at our ceremonies, vpon an erroneous  
 imagination of Popery and superstition; but the Church  
 of England hath often manifested her innocencie, and  
 cleared her selfe of those imputations. And therefore

Cap. de bello  
 Gal. lib. 4.

Ioshua 22.

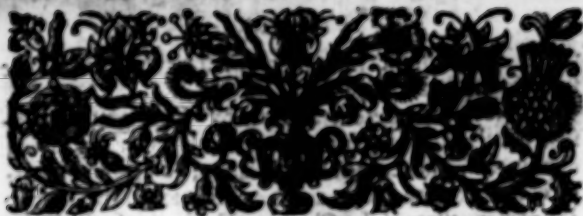
Vers. 31.

## THE EPISTLE, &c.

we hope that one day their eyes being opened, and their  
soules satisfied, they will with the Princes of Israel  
blesse God, and say with Phinehas, This day We  
perceiue that the Lord is among vs, because  
you haue not done this trespasse. For the furthe-  
rance whereof, I doe in all humility present this Oliue  
branch vnto your Grace, whose eminent wisdom, and  
godly care in suppressing innovations, and preserving  
the well settled state of this flourishing Church, is most  
apparent. And therefore as God hath directed the  
heart of our religious Soueraigne, to establish you the  
chiefe Pastor and Father of the Church, so I beseech  
the Almighty to vouchsafet his fruit to your labours,  
that your Grace may see the weaker resolved, the wil-  
full relented, the wandring reduced, and all of them  
returned to the bosome of the Church, like the Dove  
to the Arke, with leaues of Oliue in their mowths, in  
token that all gall and bitternesse being laid aside, the  
swelling foulds of discord are asswaged.

Your Graces in all humble duty

FRANCIS MASON.



THE AVTHORITY  
of the Church in making Canons  
& Constitutions concerning things  
*indifferent and the obedience  
thereto required, &c.*

1. Corinth. 14. 40.

*Let all things be done honestly and by order.*



Y hearty desire and praier is to Almighty God the Father of mercy, that he would sublesse the Ministry of the Church of England, that we all being linked in loue as it were with chaines of adamant, might with one heart & one hand, religiously build the Temple of the Lord, reuerently performe holy obedience to God and the Prince, carefully keepe our selues vnspotted and vnstained of this present world, and faithfully feede the stocke of Iesus Christ, that depends vpon vs. The comfortable accomplishment wherof, whosoever shall maliciously hinder, let him take heed lest a fearefull curse from the God of *Isaac*, come like water into his bowels, and like oile into his bones; but whosoever shall pray for the peace of Ierusalem, peace be vpon him, and mercy, and vpon the Israell of God. The furtherance of which blessings to the glory of Christ and the good of the Church (men and brethren beloued in the Lord) is the marke I aime at, and the scope I intend, that  
wee

The intended  
scope of this  
Sermon.

we all disobedient children, may keepe the vniuersity of the spirit in the bond of peace.

The diuision.

Now this present Sermon by Gods gracious assistance shall be diuided into two generall parts: The first an explication; The second an application; a briefe application of the text, and a more ample application of the text to the present estate of the Church of England, of which two points in order, beseeching the God of all grace and peace to grant vs a blessing.

Who spake  
these words.  
To whom,  
and vpon  
what occasi-  
on.

1. Pet. 1. 10.

11.

1. Cor. 1. 2.

Rom. 15. 4.

John 1. 1.

John 1. 2.

John 1. 3.

John 1. 4.

John 1. 5.

John 1. 6.

John 1. 7.

John 1. 8.

John 1. 9.

John 1. 10.

John 1. 11.

John 1. 12.

John 1. 13.

John 1. 14.

John 1. 15.

John 1. 16.

John 1. 17.

John 1. 18.

John 1. 19.

John 1. 20.

John 1. 21.

John 1. 22.

John 1. 23.

John 1. 24.

John 1. 25.

John 1. 26.

John 1. 27.

John 1. 28.

John 1. 29.

John 1. 30.

3. And first who spake these words? It is plaine that the holy Apostle S. Paul. And seeing the holy men of God (as in the old Testament so doubtlesse in the new) spake not by private motion but as they were moued by the holy Ghost, therefore we may truly say that the spirit, vntered these words by the mouth of Paul. But to whom were they spoken? vnto the Church of God which is at Corinth, or to such as are sanctified in Christ Iesus. Now what things sooner were written before time, were written for our learning. Therefore these things concerne not the Church of Corinth only, but the Church of England, the Church of Geneva, and all the Churches of the Saints. Wherefore he that hath an eare let him heare what the spirit saith vnto the Churches. Let all things be done honestly and by order. For the plainer access wherunto, let vs first consider the coherence with that which went before. The holy Ghost in this Chapter intreateth of certaine spirittual gifts and graces, by many reasons advancing the gift of Prophecie aboue the gift of tongues: where by the way, it must bee obserued, that by Prophecying is not meant foretelling things to come, but the word of edification, exhortation, and consolation, that is, the Preaching of the Gospell. In handling of which argument, it pleased the spirit to interlace certaine points of Church gouernement concerning the publicke performance of Prayer, thankesgiuing, and prophecying, vnfolded in these three branches. First, they which spake publicly in the Church, must spake in a knowne tongue, or if they spake with strange tongues, there must be

# The words of the text explained.

3

an interpreter: Secondly, those which Prophecy: *must*  
*speak two or three, and let the other judge: If one sitting by*  
*have a revelation, let the former hold his peace, and the spirit*  
*of the Prophets must be subject to the Prophets. Thirdly,*  
*those which publicly performe these duties must be men,*  
*and not women, for women must keepe silence in the Church.*  
 Now the spirit having thus as it were \* sprinkled this dis-  
 course with Ecclesiasticall orders, proceedeth covertly to a  
 short but sharpe reprehension of the Corinthians, who as it  
 is probably collected, were so far in love with themselves,  
 that they would not suffer their owne customs to be called  
 in question, but rather went about with singular arrogancy,  
 to impose them vpon others, as though other Churches  
 were bound to follow their patterne. Finally there follow-  
 eth a generall direction concerning all Church orders, fold-  
 ed vp in these words, *Let all things be done honestly and*  
*by order.*

v. 30. 32.

v. 34.

\* *sparsim dis-*  
*seruat de ri-*  
*tibus. Calu-*  
*mus in duas*  
*locum.*

See Calvin  
 and Gualter  
 vpon this  
 place. v.  
 verse 36.

The explica-  
 tion of the  
 words.

4 The words in the originall are *ἡ πάντα ὡς ἔστιν*  
*ἡ δὲ ὡς ἔστιν*. When it is said *ἡ πάντα* (Let all things be  
 done) it is cleere that the doing here spoken of, is the so-  
 lemn performance of religious offices in the face of the  
 Church. And when it is said *ἡ δὲ ὡς ἔστιν* (all things) without any  
 restraint, it is evident that the spirit riseth frō the former par-  
 ticulars, to a generall conclusion comprehending not only  
 prayer, thanksgiving, and prophecyng, but moreouer  
 the ministratiō of the holy Sacraments, consecration to  
 holy orders, and vniuersally the public discharge of such  
 sacred and reuerent duties: Concerning all which, the  
 spirit requireth that they be done, first *ἡ δὲ ὡς ἔστιν*, that is,  
 as you would say, after a good fashion, consisting in time,  
 place, apparell, and other things externally required for  
 the due and decent administratiō. They must haue an ho-  
 nest decency, and a decent honesty; they must be comely  
 to the eye, and referred to a godly end, that is, the advance-  
 ment of \* Gods glory and the *edification of the Church, not*  
*gining (iust occasion of) \* scandal to Jew or Gentile, or to the*  
*Church of God. For if these ends must be duly respected*

41. Cor. 10.

31.

41. Cor. 14.

16.

41. Cor. 10.

31.

B

in.

4 *Of things necessary and indifferent.*

in matters of common life, how much more reverently and religiously should they be regarded in the solemne service of Almighty God? And as all things must bee decent and honest before God and men, so it is required in the second place, that all things be done according to order. Which order, requireth authority with Godly wisdom in the publicke disposer, and cherefull, obedience with gracious humility in such as are subject to those publicke constitutions.

The generall use of this text.

*\* Regula est ad quam omniaque ad externam politiam spectant exigere convenit Galvinus ibid.*

The first observation.

5 So this text is a Canon of Canons for all such Church government, and all Ecclesiasticall Canons must be cast in this mould: Indeed it is a golden Canon or \* rule whereby all Christian Churches must be ruled, an exquisite touchstone whereat all ceremonies must be tried: the beame of the Sanctuary wherevpon all Church orders and constitutions must be weighed and ballanced: And therefore let vs search a little deeper, into this golden mine: For the better understanding whereof, it must bee observed that some things are necessary and some things indifferent.

6 Necessary I call that which the eternall God hath in his word precisely and determinately commanded or forbidden, either expressly or by infallible consequence. Indifferent, which the Lord hath not so commanded nor forbidden, but is contained in the holy Scripture, rather potentially then actually, comprehended in generall directions, not precisely defined by particular determinations. Whatsoever God hath in his word precisely commanded, so farre as it is commanded is necessary to bee done, for the not doing of it is a sinne. Whatsoever God hath forbidden, so long as it is forbidden, is necessary to be left vndone, for the very doing of it is a sinne. Whatsoever is neither commanded nor forbidden, that (whether it concerne Church or Common-wealth) is left to the Lords vicegerents vpon earth, who according to the exigence of the state, may by their discretion command it to be done, or to be left vndone, and both without sinne. In the holy Scripture some things were commanded for a season, as the sacrifices of the

Law.

Law: forbidden for a season, as the meats mentioned in the 11. of *Leuiticus*: Indifferent for a season, as the place of erecting altars before the fabrick of the Tabernacle. Some things were everlastingly commanded, as to feare God, and to keepe his commandments: everlastingly forbidden, as all sinne & wickednesse: everlastingly left indifferent, whereof many examples might be given, in meate, drinke, apparell, and matters of such outward condition and quality. For some things are correspondent to the Law written in our heart, that is, the Law of humane nature, which considered in the originall beauty and brightnesse is the same in substance with the Law Morall, and these are in their owne nature good: and everlastingly to bee embraced: some things are repugnant to it, and these are in their owne nature evill, and everlastingly to be abhorred. Some things the sacred law of our nature hath left arbitrary, and these are in themselves and of their owne nature indifferent. But it must be noted that such things as the Law of Nature hath left indifferent, may notwithstanding become necessary by the force and vertue of some other commandement divine, as for example: The eating of swines flesh *Leuit. 11. 7.* is a thing in its owne nature indifferent: yet there was a necessity laid vpon the Iews to forbear it, because it was forbidden by the Law ceremoniall, which Law ceasing, that necessity ceased, and so it returned to the originall estate, and became indifferent, as in nature so in vse. Likewise, to drinke wine, or to obtaine from it, is a thing in nature indifferent, but being sanctified by the Lord Iesus to a sacramentall vse, it is not in the power of man to cancell or disannull the holy institution of that heavenly Lawgiuer. And here it must be considered, that there are some comely rites and decent orders whereof we finde no precise commandement in the holy Scripture, which notwithstanding the Scripture testifieth to haue beene very precisely observed by the Apostles and apostolicall men; and are of such nature, that they agree to all places & ages: in which respect, they may aptly be reduced to things necessary: because



# Of things necessary and indifferent.

the holy Ghost so exquisitely recording the exact obseruation of them by the blessed Apostles, may seeme to haue pointed them out to all posterity, as a patterne to be vniuersally followed. This is the iudgement of Mr. Calvin concerning imposition of hands in the consecrating to holy orders. *Althoughe (saith he) there be extant no certaine precept of imposition of hands yet because wee see that it was continually used of the Apostles, that their so exact obseruation should be to vs in place of a precept* So concerning the translation of the Sabbath, from the Saturday to the Lords day, it is certaine that there is no speciall commandement in holy Scripture; yet because God hath commanded that the seventh day shall be kept *holy and glorious* to himselfe, and because the Jewish Sabbath was a *Shadow* and in that respect abrogated; and forasmuch as it was translated in the Apostles tunc, and that without all doubt by Apostolicall authority, seeing the Scripture doth witnesse that the *thirds day* was not only renowned with diuine revelations, but also observed by the Apostles themselves: & forasmuch as it standeth vpon such excellent reasons, as are vniuersall for all places, and perpetual for all times, being (as it were) consecrated by the reuerent consent of the Christian world; therefore this practise may be vnto vs instead of a precept: It may be reputed a thing necessary, and neuer to be changed. Now to apply these distinctions to our present purpose, the religious duties of which we speake, are the precise and everlasting commandements of Iesus Christ, in regard of their substance, as may appeare first in preaching and baptizing: *Go teach all nations, baptizing them in the name of the Father, the Sonne, and the holy Ghost, (&c) behold I am with you alwaies vntill the end of the world.* I am with you my Disciples and Apostles in teaching and Baptizing, I am with you vntill the end of the world. But it is a cleere case, that the Apostles did not live vntill the end of the World, therefore the meaning of it is, I am with you, and your successors the lawfull Ministers of the Gospel, vntill the end of the world. Wherefore the promise

Cal. in l.  
lib. 4. 3. 16.

Exod. 10. 8.  
Esay 58. 13.  
Colos. 2. 16.  
17.

Rev. 1. 10.

A. 2. 10. 7.  
1. Cor. 16. 1.  
2.

Matth. 28.  
19. 10.



is perpetuall, and consequently the duty of teaching and baptizing. So in the other Sacrament, *Do this in remembrance of me*: there is a commandement for the celebration of the Lords supper: & when *Paul* speaketh of *showing forth the Lords death* until his *coming*, he declareth that the former commandement is perpetuall. Wherefore that there shall be a Ministry in the Church visible to teach the word, and to Minister the holy Sacraments, is the everlasting ordinance of Iesus Christ. Notwithstanding in every one of these branches, there is somewhat indifferent. That there shall be a Ministry is a thing necessary, and it is *h* necessary that they feede the flocke of Iesus Christ: But whether they shall execute their publike function in a white garment, or a blacke, God hath neither commanded nor forbidden, he hath left it as a thing indifferent. Likewise, to Baptize, is the perpetuall commandement of Iesus Christ: but whether the water shall be in a font, or a bason, whether to be applied by dipping or sprinkling once or thrice, God hath neither commanded, nor forbidden; he hath left it as a thing indifferent. In like manner the celebration of the Lords supper is a thing commanded: but whether the bread shall be leavened or unleavened, whether it shall be baked in a loafe, or in a cake, round or square, God hath neither commanded nor forbidden, he hath left it as a thing indifferent. So in the second course of this celestiall banquet the cup is necessary, the Popish withholding whereof is the violating of Gods holy ordinance, but as *Mr Calvin* saith, *Asperum in album nihil refert*, that is the kinde or colour of the wine, be it red or white is not materiall to the being of the Sacrament. Again, wine being liquid, must needs be in a cup, or vessel: but whether this cup shall be gold or silver, wood or stone; God hath neither commanded nor forbidden, he hath left it as a thing indifferent. Wherefore it is a cleere case, that some things are necessary, some things indifferent. Things necessary, are the weightier matters of the Law: Things indifferent may be well compared to *Minor* and *Communia*. Things necessary are registered

/ Luke. 22. 19.

8 1. Cor. 11.

16.

1. Cor. 16

1. Math. 26.

27. 19.

Gal. Inft. 4.

27. 43.

in the tables of the Almighty, that is, in the volumes of holy Scripture, (for whatsoever is necessary for mee either to beleue, or to doe, or to leaue vndone, that I may please God in this life, and inherit glory in the life to come, All that is richly contained in holy Scripture, either directly, or by invincible consequence) but things indifferent are there rather in an vnlimited generality then in any distinct and particular manner. Finally things necessary God hath referred to himselfe, no men, no <sup>a</sup> Angells have authority to alter them: But things indifferent being of a <sup>b</sup> variable nature, are referred to the <sup>c</sup> discretion of the Church, as may appeare by the words of my text. Wherein the spirit speaking to the Churches, wilth all things to be done after a good manner: not defining what manner, but referring all to the discretion of the Church, so things be ordered in an honest and decent manner.

<sup>a</sup> Gal. 1. 1  
<sup>b</sup> Caluin, In.  
 4. 10. 30.  
 T. C. vide  
 D. White  
 Archb. tract.  
 2. pag. 86.  
<sup>c</sup> *Hæc indiffe-  
 rentia sunt  
 ecclesie liber-  
 tate posita.*  
 Col. Inq. 4.  
 17. 43.

The second  
 observation.

7. Secondly, when the spirit saith vnto the Churches, *Let all things be done decently.* It may be demanded, who shall be the judge of decency? To me it seemeth an honest and decent ceremony, to kneell at the holy Communion: some others doe rather delight to receiue <sup>a</sup> sitting: & some peradventure will preferre standing or walking. To me a white garment seemeth comely in publike administration: some others doe rather allow of the <sup>a</sup> blacke. Now in this variety of opinions, who shall be the judge? who shall governe and sway the matter? Surely, they whom the Lord hath made Church gouernors. If private men will make publike orders, and require vs to accept of them, they must shew their commission: Otherwise we must take that for decent in things indifferent, which seemeth decent in the eye of publike authority. And verily for private men to range without the compasse of their calling, and vpon their private opinions, to controule the publike judgement of the Church, in a matter of decency, is in mine opinion a matter very vndecent. Likewise, seeing the spirit hath said, *Let all things be done by order,* therefore doubtles in the Church of God there must be an order. But who shall appoint

<sup>d</sup> Admon. &  
 T. C. vide  
 Arch. Whit.  
 pag. 596. &  
 deinceps.  
<sup>e</sup> Eccles. dif.  
 fol. 100.  
*Si de colore a  
 gitur, mihi  
 quidem magis  
 decorus niger  
 color videtur.*

point this order? shall every man doe what hee list? that were disorder. Shall private men make publike constitutions? that were against good order. Therefore it remaineth that they only haue authority to make Church orders, whom the Lord hath made Church gouernors. Now in an absolute kingdome, as this of England, the King by the law of God, is the only supreme gouernor of all persons and causes Ecclesiasticall & ciuill within his owne kingdome: Therefore the King and those which vnder the King haue the regiment of the Church, lawfully committed vnto them, haue lawfull authority to make Church orders.

8 Thirdly, though Church gouernors may make Church lawes, yet they may not establish what they list. God hath intrusted their authority with certaine bounds and limits which they may not passe. All their Canons must be framed according to the generall Canons of the holy Scripture, which may aptly be reduced to these two expressed in my text. *Let all things be done honestly and by order.* First, honestly, that is (as was before declared) in decent sort, with relation to the glory of God, and the edification of the Church, without scandall. Secondly, according to order, for God is the God of order, and not of confusion. Now if all things in the Church must be done decently, then nothing may be established which is base or beggerly: The ceremonies of the Church though they cannot alwaies be costly, yet they must alwaies be comely. Again, if all things be decent, then religious solemnities must be performed with gravity: magnificent they may be and sumptuous, according to circumstance of time, person, and place: but alwaies without vanity, without luxurious pompe, or meretricious bravery. If all things must be done to the glory of God, then nothing may be established in superstitious or idolatrous manner, for that were repugnant to the glory of his Maiesty: then nothing must be established contrary to the Scripture, for that were repugnant to the glory of his wisdom: then things indifferent

f S. Edw.

Cook, de

ture Regis

eccl.

g Rom. 13. 1.

1. Pet. 2. 13.

b The third

oblation.

Rom. 13. 4.

compa. c. 1

with Exod.

12. 10.

Leuit. 24. 16.

Numb. 15. 33.

Deut. 17. 5.

18. 10.

i Non 'permi-

ss nobis va-

gan effre-

namque licen-

tiam, sed can-

cellos (ut in-

sequar) cir-

cundetur, Gal:

in hunc locum,

must

a Gal. 3.2.  
See Calvin  
upon that  
place.

b Term. de  
coron. militie  
cap. 3.  
c Greg. epist.  
lib. primo 41.  
In tribus mer-  
itis per-  
sonarum tri-  
tas & in una  
potest. divini-  
tatis singula-  
ritas demon-  
strari.  
d Insignum  
bonifacii vi-  
ce Zipp. poli-  
ecles. lib. 1.  
cap. 12.  
Symbolum in  
nocentie &  
sanctitatis  
Zanch. de op.  
re de cap.  
16.

must be established as indifferent, not as meritorious or sat-  
isfactory, not as necessary to divine worship, to justifica-  
tion or salvation: for this were repugnant to the glory of  
his grace; If all things must be done to edification, then  
the ceremonies of the Church must not be *dark and*  
*dumb, but so cleerly set forth, that every man may know*  
*what they mean, and to what use they serve.* If all things  
must be done to edification, then Church governors must  
duly intend the soules health of Gods people, framing all  
their Capons for the common good. To which purpose  
the Church of Iesus Christ useth her ceremonies, either  
to imprint in mens mindes some reuerent mystery of re-  
ligion, as when she appointed thrice pouring on of wa-  
ter in Baptisme, signifying the Trinity of the Persons, or  
once to signify the vnyty of the Godhead, or else some  
sanctified affection, as when we pray kneeling by the bend-  
ing of the knee signifying the bending of the heart, or con-  
fesse our faith standing, to betoken our boldnesse: or else  
she desireth to kindle devotion, as when she praiseth the  
Lord with the melody of musicke: or to put men in minde  
of their duty, & so the blacke garment may admonish the  
Minister of gravity, the *white of purity*. The ornaments  
of the Vniuersity may admonish the people to honour him  
whom the Church hath honoured, and may put the Mini-  
ster in minde of his duty, seeing he hath received the en-  
signes of learning and vertue. Finally, euen things of infe-  
rior regard, must in their kinde tend to edification. The ve-  
ry bells must giue a certaine sound, that it may appeare  
when they call vs to the Church, when they waine vs to  
pray for the sicke, when they signify that a brother or sister  
is departed. Yea the very Pulpets and seats must be so pla-  
ced, as every man may conveniently heare: so every thing  
according to his nature and degree must be referred to edi-  
fication. If all things must be done without scandall, then  
nothing which is sinfull may be established: for all sinne is  
of scandalizing nature; yea even things indifferent, where-  
in is apparant danger of superstition or idolatry, are to be  
removed:

remoued: for we must abstaine from all appearance of vild. 1. The 5. 11.  
 If all things must bee done in order, then confusion by all  
 meanes must bee avoided, and consequently the Church  
 must not exceed in superfluitie of ceremonies, lest Religion  
 it selfe be overshadowed (as it were a grape) with much a-  
 bundance of leaues. If all things must be done in order, then  
 the Lay-man must not be suffered to intrude himselfe into  
 the office of a Minister, in ministring the Word and Sacra-  
 ments: nor the inferiour Minister to vsurpe that which be-  
 longeth to the Bishop, but every man must keepe his owne  
 ranke, and therein proceed according to order. And that  
 no marvell, seeing the whole fabricke of the World, both  
 the celestiaall orbes and the globe of elements are framed  
 and vpholden by order. The fixed starres in their motions  
 and revolutions, keepe a most firme and fixed order. The  
 Planets, though compared with the fixed, they may seeme  
 to wander, yet in truth they obserue a most certaine and ne-  
 ver wandring order. The day in opening and closing, the  
 Moone in waxing and waining, the sea in ebbing and flow-  
 ing, haue their enterchangeable course, wherein they con-  
 tinue an vnchangeable order. *The Starke, Swallow, Turtle,*  
*and a Crane, knowe their appointed time,* and the Cranes doe  
 also flie in order. *The Grasshoppers haue no King, yet goe*  
*they forth all by bands.* The Bees are little creatures, yet are  
 they great obseruers of order. Amongst men in peace no-  
 thing can flourish, in warres nothing can prosper without  
 order. Order proceedeth from the throne of the Almighty,  
 it is the beautie of nature, the ornament of Arte, the harmo-  
 nie of the world. Now shall all things be in order, and the  
 Church of God onely without order? God forbid. The  
 Church is a *Garden enclosed*, and a garden must be in order.  
 The house of God, and Gods house should be in order; an  
*armie with Banners*, and an armie should bee marshalled in  
 order. Therefore in the Church of God, *Let all things bee*  
*done honestly and by order.*

9 Fourthly, wee may obserue, that as Church gouer- The fourth  
 nours may make Church lawes, for all that liue in the bo- obseruation,

## 12 Observation of good lawes necessarie.

some of that Church, must respectiuely obserue the same: For otherwise how can all things be done honestly and according to order? Therefore as the enacting of good lawes, so the observation of them is <sup>a</sup> necessary. But some will demand, what degree of necessity is required, whether humane lawes doe so binde the conscience, that the not obseruing of them be a sinne? whereto it may bee answered, that (to speake properly) God onely raigneth in the consciences of men, and <sup>b</sup> sinne is the transgression of the law, that is, of law Divine: Notwithstanding, when Gods law is so intwined with mans law, that mans law cannot be broke without the violation of Gods law, then the breach of mans law is not without sinne. Therefore if an Ecclesiasticall Canon be made of a matter lawfull, in a lawfull manner, to a lawfull end, by lawfull authoritie, according to the generall rules of Scripture, containing in it nothing repugnant to Scripture, nothing contrary to faith or good maners, then that law is approved in the sight of the Almighty: and seemeth to <sup>c</sup> Calvin and other learned Divines, not meere-ly humane, but in some sort Divine. And in the iudgement of *Beza* doth so farre binde the conscience, that no man can wilfully transgresse it without sinne. And although the things we speake of be indifferent, yet being lawfully commanded, the observation of them is not a thing indifferent, but necessary, because the Lord hath said, <sup>d</sup> *Let every soule be subiect to the higher power.* And though the omission of a ceremonie, be in it selfe a small matter, yet to doe it in resistance of authoritie, is no small matter, for whosoever resisteth power, resisteth the ordinance of God, and they that resist shall receiue to themselves condemnation: & therefore we must be subiect for conscience sake. But here peradventure it will be demanded, how this doth stand with Christian libertie? for answer whereof, may it please them to know that Christian libertie consisteth not in breaking of wholesome lawes, (God forbid) that were phantasticall and Anabaptistickall: But (to touch it so farre as concernes our present purpose) in these branches following. First we are not tied to this on  
that

<sup>a</sup> Tamen si sint  
obseruari ne-  
cessaria, de  
probi & iu-  
stis loquitur  
et c. Calu. in 1.  
4 cap. 10. f. 5.  
<sup>b</sup> 1. Iohn. 3. 5

<sup>c</sup> Colligere  
promptum est  
huiusmodi  
(ecclesiasti-  
cas) non esse  
habendas pro  
humanis tra-  
ditionibus  
quandoquidem  
fundate sint  
in hoc gene-  
rali mandato, &  
liquidam ap-  
probationem  
habent quasi  
ex ore Christi.  
Cal in 1. Cor.  
14. & in 1. 4.  
10. 30.  
Zanc. in com-  
pendio loco 16.  
Bey. p. 24.  
<sup>d</sup> Rom. 13. 1.

that patterne, but being within our selues a Church, not depending vpon any other: our Church gouernours haue libertie to establish whatsoeuer (being in it selfe indifferēt) shall to their wisdom seeme most expedient, alwaies provided, that all things bee done honestly and in order. Secondly, this is our libertie, that things indifferent being established, we *retaine them* not as a part of diuine worship not as meritorious or satisfactorie, not as necessary to iustification or saluation, but only <sup>a</sup> *for discipline and orders sake*. Thirdly, if there shall happen *any contempt or irreuerence*, they may be altd & changed, by lawfull authority, which may likewise <sup>b</sup> *ordaine & publish such further ceremonies or rites as may be most for the advancement of Gods Glory*, and therefore they are not established as perpetuall, but so long as in the eie of publike iudgement they shall seeme conuenient & profitable for the Church of Christ. But some per-adventure will reply and say: If things indifferent be such, as God hath not commanded, why then should the Church <sup>c</sup> *presume to impose them vpon vs*, and so abridge our libertie which God hath not abridged? I answer, that it is no presumption at all, but the lawfull vse of lawfull authority: For things are either commanded of the Lord, or forbidden, or left indifferent. That which God hath certainly commanded, man may not forbid: that which God hath certainly forbidden, man may not command or impose by any law. For that in the iudgement of <sup>d</sup> *S<sup>t</sup> Austin* deserueth not the name of a <sup>e</sup> *law* which inioynes things vnlawfull. Again, if authority command the same thing which God commandeth, or forbid that which he hath forbidden, this is not the enacting of a new law, but a dutifull declaration and due execution of Gods law. But those things which God hath neither commanded nor forbidden, hee hath left to be disposed by the law of man. In which case the Soueraigne may command his subject, and the Church her children; and it is the dutie of the inferiour therein to be obedient. He that denieth this, taketh away the Sunne out of the world, dissolueth vniuersally the fabricke of gouernment,

<sup>a</sup> *Treatise of ceremonies.*

<sup>b</sup> *Adt for vniformitie.*

<sup>c</sup> *Where it is destitute of a*

*commandment it may*

*not presume by any decree*

*to restraine that libertie*

*which the Lord hath gi-*

*uen. T. C. l. 1. p. 111.*

<sup>d</sup> *Non enim iura dicenda sunt aut petenda iniqua hominum con-*

*stitut.*

*August. de Civ. D. l. 19*

*cap. 11.*

*lustum dictū est quod iustum est.*

*dist. 1. cap. 2.*



ment, overthroweth families, corporations, Churches, and Kingdomes, & wrappeth all things in the dismal darknesse of Anarchie and confusion. And though this bee in some sort the abridging of thy libertie, yet it is for the common good, and according to the rules of equitie, and the Prince or Church in so commanding thee, doth no further abridge thy libertie then God doth allow them to abridge it.

The fifth ob-  
servation,

10 Lastly, when it is said vnto the Churches, *Let all things be done*, it is plaine that this dutie is laid vpon the Church to provide that these things be effectually done; & consequently, that God which gaue her this charge, hath armed her with authority. Shee may censure disobedient children: God hath giuen to his Church in all ages, not only a rule for direction, but a rodde of correction: this is the iudgement of all learned men, as appeares by the practise of the whole Christian world. And thus much of the explication, and so I come to the application.

The appli-  
cation,

11 Hitherto you haue seene the ballance of the Sanctuary: Now it remaineth that the Canons and Constitutions of our own Church be weighed & examined in this ballance. Wherein, although I acknowledge that lawes solemnly established, doe rather require obedience then dispute: yet because the lawes vnder which wee liue, are such (God be thanked) as need not to shunne the light: and forasmuch as many (otherwise vertuous and well disposed mindes, and some of them very learned and laborious in the Church of Christ) while they haue travelled in waightier matters, haue mistaken some things of lesser moment: Therefore giue me leave in the spirit of meeknes to instruct them that are contrarie minded: which I doe not to call the present lawes in question, I haue no such meaning, but to quiet and settle the vnresolved conscience, that wee may all performe cheerefull obedience to God and the Prince. And if any man thinke that this discourse were more seasonable in an assembly of Ministers, let them consider; First, that this famous auditorie is furnished with a great number of the Ministerie: Secondly, that this is the place



place of jurisdiction: Thirdly, that the handling of these points is very profitable for the people; for the true knowledge of the authoritie of the Prince in things indifferent, is the very foundation of Christian obedience. And though I know that the handling of these points is very subiect to censure, yet for my brethrens sake of the Ministrie, my heart is turned within me, & my bowels of compassion are rowled together, and therefore I am resolved to wade through honour and dishonour, good report and bad report, for the workes sake which I covet to performe. Now this application by Gods grace shall bee divided into three generall parts. First, a declaration, that in the Church of England the principall points (for the time will not suffer mee to speake of all) are established, *honestly and in order*. Secondly, a confutation of certaine generall exceptions to the contrarie. Thirdly, an exhortation to keepe the vnitie of the spirit in the bond of peace. And to begin with the declaration; let vs first declare the order which our Church vseth in making of Church orders.

12 By the ancient lawes of this Realme, this kingdome of ENGLAND is an absolute Empire and a Monarchie, consisting of one head, which is the King, and of a Bodie politicke, which bodie politicke the law divideth into two generall parts, the *Clergie* and the *Laitie*. Now the King of England being an absolute Soueraigne, and consequently by the law of God supreme gouernour ouer all persons and causes Ecclesiasticall & Temporall, within his owne dominions, may by the ancient *prerogative and lawes* of England, make an Ecclesiasticall commission, by advise whereof, or of the *Metropolitane*, he may according to his Princely wisdom, ordaine and publish such ceremonies, or rites, as shall be most for the aduancement of Gods glory, the edification of his Church, and the due reuerence of Christs holy Mysteries and Sacraments. And it is further enacted by authority of a Parliament, that the Convocation shall be assembled alwaies by vertue of the Kings Writ, & that their Canons shall not bee put in execution, vntill they be approved by *Notall assent*.

a Sir Edward Cooke de iure Reg. Eccl. folio 8. b.

b Ibid. c Act for vniformitie.

d Anno 25. H. 8.

In the ratification of the Canons,

According to which statute or act of Parliament, it pleased our gracious<sup>a</sup> Sovereigne to direct his Writ to the most reverend Father in God, the late L. Archbishop of Canterbury his grace, by vertue whereof the Bishops and others of his Province were summoned: and because particular Churches should not be left destitute, the Ministers of every Dioecesse had libertie to chooſe two Clerks out of their owne body by cōmon consent to represent the rest. These assembling at the place and time appointed, by vertue of other his Maiesties Writs directed to the right reverend Father in God, the L. Bishop of London then being; *duly authorized President of the Convocation*, proceeded to consultation, and after long deliberation, set downe their conclusions, which being the constitutions of the sacred Synod, and the same presented to the King, ratified by his royall assent, confirmed by his Highnesse letters Patents, vnder the great Seale of England, and by his Sovereigne authoritie published, commanded and enioyned to bee diligently observed, executed, and equally kept by all the subjects of this kingdome, have a binding force, and are in the nature of a law, and therefore may be iustly called the Kings Ecclesiasticall lawes, in making whereof the Church of England without all controvertie proceedeth honestly and in order.

13 But to come to particulars, let vs first consider our Ministerie, and then our ministratiō. The Ministers of England are not in popular paritie, but our Bishops are advanced above the rest, being indued with power of giving orders, and the exercise of Ecclesiasticall jurisdiction: and that according to the purest and Apostolicall times. <sup>b</sup> *Timothie* and <sup>c</sup> *Titus* ordained Presbyters, that is, Ministers of the Gospell, towne by towne, and these answer to our Pastors of particular Churches, whose dutie is to minister the Word and Sacraments. *Timothie* himselfe had the oversight of <sup>d</sup> *Ephesus*; <sup>e</sup> *Titus* of Crete, not onely of the flockes, but of the Ministers also: and had authoritie both to minister the Word and Sacraments, which was common to them

<sup>b</sup> 1. Tim. 4. 23.  
<sup>c</sup> Titus 1. 5.

<sup>d</sup> 1. Tim. 1. 3.  
<sup>e</sup> Titus 1. 5.

them with all other inferior Presbyters, and likewise to exercise Ecclesiasticall <sup>a</sup> jurisdiction, and by <sup>b</sup> imposition of hands, to consecrate to holy orders. For the better execution of which duties, it hath pleased Christian Kings in all ages, out of their Princely fauours, to grace and countenance Bishops, and by their lawes, examples, and bounties, to make them acceptable vnto the people, well considering that the decay of the authoritie of Ecclesiasticall Rulers, and the want of yeelding to them reverence, honour, and feare, is the cause of all euill, as <sup>c</sup> Chrysostome well noted, saying, *He that honoureth the Priest doth also honour God: & he that despiseth the Priest, commeth by degrees to this at last that hee waxeth contumelious against God himselfe.* And as these glorious Stars & Angels are to be honoured, so againe they must remember the saying of <sup>d</sup> Ambrose, *Magna sublimitas magnam debet habere cautelam. Honor grandis grandis debet sollicitudine circumvallari.*

21. Tim. 5. 19

21. Tim. 5. 22

c Homil. 2. in

ep. 2. ad Tim.

d Amb. de dig-

nitate sacry-

dot cap. 3.

14 Concerning inferiour Ministers, the first point to be pondered, is their ordination: For which purpose the place is famously known, being either <sup>e</sup> the cathedral church or the parish church, where the Bishop resideth. The time, <sup>f</sup> *Idibus quatuor temporum*, commonly called Ember weeks, which by the wisdom of our Church, are consecrated to a most excellent vse, that all the people of the land should fast and pray, that the Lord would blesse his Church with learned Ministers, & send forth worthie labourers into his harvest. This is apparent by our Canons and Constitutions, and surely it is an honest, a decent, a holy and heavenly preparation.

e Can. 31.

f Ibidem.

15 After the preparation, followeth the Examination both of manners and learning; for the first, the person desirous to enter this holy calling, must exhibite letters & testimoniall vnder the seale of some Colledge, where he before remained, or of three or foure graue Ministers, with the subscription of other credible persons, who haue known his life and behaviour, by the space of three yeeres next before, so carefull is our Church that this should bee performed

g Can. 30.

formed honestly and in order.

16 Concerning their learning our desire is, that in every parish the Word of God might abound like Euphrates, and as Jordan, in the time of harvest; that the doctrine of the Gospell might shine as the light, and overflow as Geon in time of vintage: plant (O Lord) we beseech thee, if it be thy pleasure, in every parish a learned Minister: O Lord let thy *Vrim* and *Thummin* be with thy holy ones, that they may teach *Jacob* thy judgements, and *Israel* thy law. But (beloued in the Lord) it is one thing to speake of these things in speculation, and another when we come to practise: A Carpenter may contriue in his head a most exact and curious building; but when he comes to the point he can make it no better then his timber will suffer. The Defendour of the Admonition about thirtie three yeeres ago, avouched that a 2000. sufficient Preachers which preach and feed diligently, were hard to bee found in this Church. Admit this were true, & seeing there bee in England about 10000. parishes, suppose that libertie had beene granted to this great Reformer, to haue reduced the Church of England to his imagined platforme, what would he haue done? Should 2000. Parishes haue beene furnished every one with a sufficient Preacher, and 8000. beene left forlorne, without publike Praying, or Preaching, or reading Divine Service? Should they haue had none, none at all, either to minister the Communion, or to Baptise their children? This had beene rude, and barbarous, and the high way either to Atheisme; or to Paganisme. Should one man haue had five benefices? That were contrary to his owne principles, for so each parish should haue had but the fift part of a Preacher. Should there haue beene a generall dissolution of parishes, and five reduced to one? Alas that had beene a wofull and lamentable reformation. What then remaineth but onely that which the Church of England approoveth, that is, to bee sparing in the former points, and to admit some into the Ministry of meaner, though tolerable sufficiencie, till it please God that our famous Vniuersities which

a T.C lib. 1.  
pag. 40. vide  
Arch pag.  
140.

which haue already furnished many, may by Gods grace fed out their crySTALL streames to water the rest of the land. And surely it were to be wished, that some greater encouragement were giuen to learned men, by encreasing their maintenance: For alas, it is notoriously knowne, that many Church linings haue beene so pared to the quicke, that now they are hardly able to yeeld vitall nourishment, so sharply haue they beene lanced and lost their best blood. But God bee blessed, who hath put into the heart of his Majesty, a holy endeavour to cure the Church of this consumption: the father of mercy giue a blessing vnto it, and the Lord grant that the Nobility and Gentry of this land may follow his roiall example, and that every one in his degree, may set his heart and hand to the further building of the Lords Temple. In the meane time I must needs say, that there are not a few in the Vniuersities, graue, learned, and vertuous, which might be imploied abroad, but onely that sundry Patrons preferre a golden purse before a golden wit. Wherein I would to God that such as are indued with right of presenting to spirituall promotions would consider what an honourable office is committed vnto them, and what excellent seruice they may performe to the Church of God; and let them withall call to minde, what a searefull account such shall one day make, as cease not to preferre their private gaine before the publike good, but suffer soules to perish through their negligent default, or symoniackall sinne. Two especiall reasons may be rendered for Patronages, building the Church and maintaining the Minister, in regard whereof, this honour was granted to the lord of the soile in ancient time, that he should present the Clerke, because he provided for him. In remembrance whereof, the honour descended to posterity: and therefore you which enjoy this right from your Noble progenitours, as you succeed them in honour, so succeed them in vertue, and as they haue beene honourable founders, so discharge you a good conscience, and bee faithfull disposers. And you which possesse the same dignity, though

not by lineall descent, yet by other lawfull interest, it is your part to be good stewards, and warily to discharge this Christian duty, according to that trust which the Church of Christ hath reposed in you: So learning shall be nourished, vertue advanced, religion flourish, & our two famous Universities shall be exalted like the cedars in Libanus, and as the Cypres trees vpon the mountaines of Hermon: They shall be faire as the Olive tree, and sweet as the Rose: They shall be fruitfull as the Vine, and like the Terebinth shall stretch forth their branches to the glory of God, and consolation of his children. But to returne to the present state of our Church, it cannot bee denied, but that God hath blessed this land with a great number of learned men aboue other nations; yet seeing the number of parishes is exceeding great, wee are constrained to tolerate some of meaner sufficiency. And yet the <sup>a</sup> law requireth that every one to be admitted into the Ministry, should vnderstand the articles of religion, not only as they bee compendiously set downe in the Creed, but as they are at large in our Booke of Articles; neither vnderstand them only, but bee able to prooue them sufficiently out of the Scripture: And that not in English only, but in Latine also. If it be objected, that there haue bene sundry consecrated which are not thus qualified. I confesse it may be true, and it is a just cause of lamentation: but yet (beloued) this is not the fault of the law, but of such as transgresse the law. Now I speake in defence of the Lawes vnder which we liue: If any whosoeuer shall transgresse the Lawes, let him answer for himselfe, or beare his owne burthen: that which is of God I would willingly defend, but I am no patron of any mans iniquity: I will conclude this point with the charge S. Paul giueth to Timothy, and in him to all other Bishops: <sup>b</sup> *I testify before God and the Lord Iesus Christ and the elect Angels that thou obserue these things without hastinesse of iudgement, and doe nothing after partiality. Lay hands suddenly on no man, neither be partaker of other mens finnes.*

17 And here let mee aduise those Ministers which  
are

<sup>a</sup> Can. 34.

<sup>b</sup> 1. Tim. 5.  
21.

are no Preachers, that they spend not their time idly, but endeavour by all meanes to grow in wisdom & grace, lest they be a disgrace to that holy calling. For there is no doubt but being at their entrance qualified, as the law requireth, if they shall marke what they read publikely, if they shall delight to reade the Bible privately, if they shall joyne some short and easy Commentary, if they shall informe their judgements by introductions and institutions of Christian religion: if they shall be willing to learne of such as can teach them, and to teach such as ought to learne of them, if they shall be diligent in Catechising, if they shall delight in conference, and meditate vpon the law of God day and night, and withall bee devout and seruent in prayer; there is no doubt I say, but that God may so blesse their graine of mustard seed, that it may grow into a goodly tree, their sparkle that it may become a flame, their drop that it may rise into a riuer, and overflow like Nilus with her siluer streames. Blesse O Lord these gracious beginnings and holy endeavours, let them not be like the morning dew that drieth away, but let them grow in grace, and flourish more and more, like the tree that is planted by the riuer side.

18 After the examination is tendered and surely to the end that they which should teach other men obedience, may be good subiects themselves, it is expedient that they subscribe to the first article, that is to the Princes *Supremacy*. The second article consisteth of two branches; the booke of Common Prayer, and the booke of Consecration. Concerning the first, though the admonition to the Parliament did formerly fancy a voluntary and extemporall forme of prayer, as the spirit should moue a man, yet the defender of the admonition agreeth with vs, that there should be a *prescript* and *vniforme* order, the observation of which vniformity both in prayer and ceremony was long agoe commended by *Calvin* to the Duke of Somerset, and therefore we are agreed vpon this generality. But to come to particulars, there was set out a booke of Common Prayer, in the beginning of King Edwards

*Can. 36.*  
Wee agree of a prescript forme of prayer to be used in the Church. T. C. See Whing. 9. pag. 439.  
Wee also desire an vniforme order, but such and in such sort as wee haue before declared. T. C. See Whing. pag. 709.  
*Quod ad formulam presum & rituum ecclesiæ. ass. vnde promittit certa illa extet à qua pastoribus discenda in iurisdictione sua non. Cal ad protest. Anglap. 87.*



raigne, which *Alexander Alepin* a learned man of Scotland translated into Latine, as a singular comfort for the whole Christian world in those dangerous daies, and this seemeth to be the same vpon which *Martin Bucer* gaue his learned censure. In the fift and sixt yeere of K. Edward, the former booke was reformed and brought to such singular perfection, that Archbishop *Cranmer* offered in Q. *Maries* time so he might be assisted by a few more learned men, to defend it against all comers. And profound *Ridley* affirmed that the whole diuine service was formed and fashioned to the true veine of Scripture: & D. *Taylor* avouched that there was set out by K. *Edw.* the whole Church service with great deliberation & advice of the best learned of the Realme, authorized by the whole Parliament, fully perfected according to the rules of Christian Religion in every behalfe, that no Christian conscience can be any way offended with any thing therein contained. Yea *Calvin* himselfe, though hee misliked some things in our Liturgy yet tearmed them tolerable: but I perswade my selfe, that *Calvin* would not call any thing tolerable which he judged impious, & therefore I suppose that in his judgement there was no impiety at all: & yet some in our Church haue refused subscription even in regard of those things which *Calvin* thought tolerable. But to come to the forme of Common praier, as it was established by Q. *Elizabeth*: o what blessings hath the Lord vouchsafed the people of this land, by meanes of that booke? how many millions of soules haue receiued comfort by it? how many thousands of learned men haue commended and defended it? you shall heare one for all, even that iudicious *Iewel*, in whose opinion it containeth nothing either disagreeing from holy Scripture, or misbecoming sober men. And yet it hath pleased our gracious soueraigne, that some things should be explained that the publike forme of praier might be free not only from blame but from suspicion. Wherefore our venerable Comocation, considering how this booke hath bene allowed by such a world of witnesses, and published by the Soueraigne authority of most learned & religious princes,

and

Cal ep. 200.

In Anglicana  
liturgia qua-  
lem describitur  
multas esse  
videtur tolera-  
biles ineptias.

Iuel. Apol.

London. 1591.

pag. 46. &

175.

Iuod. Regis

pro vniformi-

mitate 4.

Iac s. Mart.



and being perswaded that it containeth nothing but  
 that which may bee tolerated with a good conscience:  
 and pondering how this Church hath bene troubled  
 with turbulent spirits, and withall hoping that Subscription  
 on might be a meane to preserve the peace of the Church,  
 how could they doe lesse, then commend the vse of this  
 booke, and binde all that hereafter shall bee admitted ei-  
 ther to the Ministry, or to any Ecclesiasticall promotion  
 by their severall subscriptions to approve the same?  
 Moreover, because it were intolerable that they which  
 have desired consecration, and obtained it at the hands  
 of our reverend Bishops, and that (as we are constantly per-  
 swaded) in such forme as is agreeable to the blessed word of  
 God, should speake against their owne orders, or against  
 that hand wherewith they were consecrated, therefore  
 it is requisite that they should subscribe to the second  
 branch, that is, the booke of Consecration. And to the end  
 that they may publickly instruct others, should bee seaso-  
 ned themselves with true religion; and no gap left open  
 to false or curious doctrines: it is most fit that they subscribe  
 to the third and last, that is, the booke of the articles of reli-  
 gion, & this also (though in more severe manner) was *Cal-  
 vins* advice to the duke of Somerset. In all these points the  
 Church of England requireth subscription, and is therefore  
 sharply censured by her owne children. But they which  
 are such admirers of forraigne Churches abroad, let them a-  
 little in this very point compare the Church of England  
 with that famous Church of Geneva. First, the Church of  
 England requireth subscription of the Ministers, and not of  
 the common people: but the Church of Geneva vrgeth  
 not the Ministers only, but the <sup>b</sup> people also. Secondly,  
 the Church of England requireth this approbation, that  
 her rites are not contrary to the word of God: but the  
 Church of Geneva will have her discipline received in a  
 more high and glorious manner. Thirdly, the Church of  
 Geneva in Christianam religionem ad disciplinam paucis Capitibus comprehensam iurare.  
 Beza in vita Calvini a quibus postea dicere nos, ubi dicitur quod titulus licet ibidem.

*a Calvin. ad  
 prout. Aug.  
 anno 1541.  
 Octobr. 22.  
 Clausula est  
 etiam Iam  
 curiosis doctri-  
 nis, Ratio sa-  
 tem expedita  
 ad eam rem v-  
 na est si extet  
 semper summa  
 quædam do-  
 ctrina ab om-  
 nibus recepta,  
 quæ inter præ-  
 dicandum se-  
 quantur om-  
 nes ad quam  
 etiam obser-  
 vandam omnes  
 Episcopi et  
 parochi iure in-  
 vando adscri-  
 bantur et ne-  
 mo ad munus  
 ecclesiasticum  
 admittatur  
 nisi respondeat  
 istum doctrinæ  
 consensum sibi  
 inviolatum  
 futurum.  
 b A civibus  
 primum omni-  
 um contendit  
 Calvin. ut co-  
 actus populus  
 uniuersus citra-  
 rato pallo pa-*

England contenteth her-selfe onely with subscription, but the Church of Geneva is more peremptory requiring a solemne oath.

*e Dedit tamen  
Dominus 20.  
Iulij an. 1537  
ut palam pre-  
eunte publico  
scriba a sena-  
tu populi que  
Genevensi in  
Christiane re-  
ligionis ac dis-  
cipline simul  
capita iurave-  
runt ibidem.  
d Canon 40.*

19 After Subscription followeth Consecration, or Imposition of hands, which in the Church of England is performed with such words of wisdom and in such manner, as flesh and blood should not take vpon them to controule.

20 And as our Church is carefull to make good Ministers, so she hath a singular regard in placing them. And because many Patrons in placing their Clerks haue golden gifts in more pretious account then gifts of grace, therefore the Church of England hath providently appointed an oath against 4. Symony. And heere I beseech all my brethren of the Ministry in the bowels of Christ Iesus, to make a conscience of this oath, when they enter their livings: For how can they expect that God will blesse their proceedings, if they shall make their beginnings with Symony, and colour it ower with periury?

*e Canon 41.  
42. 43. 44. 45*

21 And as our Church is desirous that men may enter their livings with a good conscience, so shee is graciously provident that they may discharge their duty whe they are entred: Wherefore the law provideth for their personall residence, and in case of absence for a learned supply.

22 And forasmuch as the Church of God in all ages haue had some which after good and plausible beginnings, haue notwithstanding proued firebrands of schisme, & sounded the trumpet of sedition, therefore the oath of canonical obedience is a touchstone to trie their present affections, a bridle to curbe their future passions, and a gracious meanes to preferue the pretious peace and vniity of the Church.

23 Moreover, the messengers of peace should not only be peaceable, but also painfull in feeding the flocke of Christ, and yet Sermons heretofore in some places haue bene very rare and dainty, insomuch that fasher *Latimer* in his time compared them to strawberies, which came but once a yeere. Wherefore that instead of strawbury Sermons

mons there might be a more plentiful provision in the house of God, our Church hath decreed, that if the Ministers residing upon their benefices be Preachers not lawfully hindered, they shall preach every Sabbath, and if they be no Preachers, they shall procure 8 monthly Sermons.

Canon 45.  
Canon 46.

24 Furthermore because (such is our selfe pleasing vanity) we thinke our selues fit to fly before our feathers be growne, and sundry to avoid the odious brand of dumbe dogges and idoll shepherds, are ready to stretch and straine themselves above their strength being forward to speake when silence would better become them: therefore it is wisely enacted, that none shall preach but such as are allowed by the Bishop of the Diocesse. In the meane time they must read Homilies, that is, holy and learned Sermons, publicly set out by authority. Surely (dearely beloved) quirking braines may haue their conceits, and wanton wits may be more merry then wise: but when these things are iudiciously weighed in an equall ballance, it will be found that the wisdom of the Church hath disposed them honestly and in order.

Canon 49.

25 And as our Church desireth that doctrine may shine like the light of the Lord upon the holy candlestick, so she is careful that the conversation of the Ministers be such as may adorne the Gospell of Christ. In making of which Canons, the Church of England may seeme to haue set before her eyes that golde sentence, *Let thy Priests & Lord be clothed with holinesse, and let thy Saints reioyce and sing.*

Canon 75.

Psalm 132. 9.

26 And as they should be inwardly decked with godlinesse and grace, soe it is injoynd, that their outward apparell shall be sober and graue, every way correspondent to their calling, that all things may be done honestly and by order. And thus much of the Ministry, and so I come to our ministracion.

Canon 74.

27 The beginning of our Church Service, is with some memorable sentence of holy Scripture appointed for that purpose, moouing to repentance and prayer, or magnifying the mercy of God in Christ: then after a holy exhortation,

all

all of vs both Minister and people fall downe before the throne of grace confessing our sinnes, with an humble, lowly, penitent and obedient heart, meekely kneeling vpon our knees: without question (beloued) here is a holy and a blessed beginning. Now because that God which dwelleth in *eternity*, hath respect to an *humble & contrite spirit*, and hath appointed the Minister to comfort them which mourne in Sion, therefore in the next place, the Minister in the name of Iesus Christ, pronounceth forgiveness of sinnes to all that truly repent and vnfeignedly beleue his holy Gospell. This is the oile of gladnesse, the balme of *Gilead*, the fountaine of grace for the washing away of sinnes: \* *O the fountaine of the garden, the well of living water, and the springs of Lebanon.* And least any man hauing the pardon of his sinnes pronounced, should take occasion of carnall liberty, therefore our Church doth presently apply a preservative against presumption, and a conseruation of all grace and godlinesse, even that zealous and piercing prayer, which the Lord Iesus himselfe hath taught vs. And because when we haue done all that we can, we are *unprofitable servants*, and must *forget that which is behinde*, and *indoeuour our selues to that which is before*, therefore as though we had yet done nothing, wee beseech him to open our lips, that our mouth may *shew forth his praise*. And so with prayer to him which is best able to helpe vs, wee giue glory to the blessed Trinity, in all which what is there, which can be bettered by the wit of man? Now forasmuch as the minde of man in prayer mounteth aloft with Eagles wings, piercing the clouds with ardent affection, and pouring out her plaintes in the bosome of the Almighty, therefore least the vehement attentio which is required in prayer, should be dulled by long continuance, our Church vseth a profitable variety, intermingling the reading of heavenly wisdom: wherein the soule tasteth and seeing how good and gracious the Lord is, feedeth vpon him by diuine contemplation; and so returneth to prayer with a greater inflammation. The Psalmes being a storehouse of  
all

4 Eley 57. 15.

2 Cant. 4. 15.

f Luk. 17. 10.

g Phil. 3. 13.

all godlinesse, wisedome, and grace, so plaine to the simple, so profound to the wise, so profitable to all sorts, in all ages, in all estates, ioy or griefe, prosperitie or aduersitie, our Church desireth to make familiar to all men, and therefore we reade them ouer euery moneth, still interlacing the Hymne of glory to the blessed Trinitie. Then follow Chapters of the old & new Testament, intermingled with sacred Hymnes, all in aknowne language, so God is glorified and the people edified. It is true that to some parts of the Apocrypha we giue publike audience in our church, yet wee omit some \* bookes thereof, and reade them not at all; and those bookes we reade, we reade not altogether intirely, but omit some <sup>a</sup> Chapters and peeces <sup>b</sup> of Chapters, which some haue thought capable of hard construction. And if any thing we reade be such as may seeme to sound suspiciously or doubtfully, wee hold it our dutie to make the most charitable and chritlian construction: and if wee cannot of our selues satisfie our selues, wee are referred for resolution of our doubts to the \* Bishop of the Diocesse, of whom what interpretation is to bee expected, the Church doth teach vs, binding him to doe nothing contrary to the booke, and proclaiming withall in the booke, that *nothing is ordained which is not the very pure word of God, or evidently grounded vpon the same*: and therefore his interpretation being accordingly performed, should in reason satisfie and content vs. Furthermore we receiue them for humane compositions and not for diuine, & therefore we reade them not <sup>c</sup> for confirmation of Faith, but for information of manners, & yet haue I said nothing of the libertie granted by the Preface of the second booke of Homilies concerning the changing of Chapters. Moreouer, though some portions of the Canonically, concerning <sup>d</sup> Genealogies, and some other <sup>e</sup> intricate and mysticall points be not appointed to be solemnly read in our Church seruice, yet we vually alleage and expound them in Sermons. Neither is it our meaning to aduance the Apocryphal which we reade, about the Canonically which we reade not: for all Canonically being the

\* As the bookes of Maccabees, and 3 and 4. of Eldras. <sup>a</sup> Tob. 5. 6. and 3. in the kalender of the booke of common praier explained &c. <sup>b</sup> Eccles. 46. verse 20. and in other places. <sup>c</sup> Preface to the Booke of Common Prayer.

<sup>d</sup> Articles Anno 1552. aruc. 6. <sup>e</sup> Gen. 36. & abbi. <sup>f</sup> As in Ieruticus, Caristides, &c.

sacred Oracles of God, haue incomparable preheminnence of excellency; yet nothing doth hinder, but that some thing in it selfe of faire lesser excellencie, may bee more familiar for popular capacitie. After the Chapter of the new Testament, accompanied with a holie Psalmc or Hymne, wee all stand vp boldly professing our faith before God, and men, in that forme which is most anciently receaued in the Church of Christ: for which purpose we vse sometimes the Creed of *Athanasius*, and elswhere the Creed of the Coucell of Nice. Having thus fedde our mindes with heavenly meditation of the blessed Word, and confessed our faith in the holy Trinitie, we fall afresh to Prayer: we pray for our Prince, for all the States of the land, for all Gods children, and that for all blessings spirituall and temporall: and we pray only to God, and onely in the merits of Iesus Christ. And because the life of man is subiect to a sea of miseries, and little doe we knowe what storme may hang over our heads, and suddenly surprize either vs or any of our brethren; therefore that Gods present wrath may bee appeased, and future dangers graciously prevented, we humble our soules in the presence of God with a most devout Letanie, which is so pathetically penned, that it may seeme to soare aloft with wings of sanctified affections, and to pierce the skies as it were with darts of devotion. And after some time spent in Prayer, wee enterningle againe the reading of Gods holie word: to beate downe sinne, we read Gods fierie law, and fearefull commandements, religiously beseeching him to incline our hearts to keepe his law. And to kindle and increase our spirituall ioy, we read those comfortable and selected portions of Scripture called Epistles and Gospels. Now for the holy Communion, it is so religiously penned, and so reverently performed in our Church, as is most apt to kindle devotion, to inflame faith, to raise vp the minde from earthly cogitations, and to ravish the spirit with heavenly ioy: for it is replenished with most zealous exhortations, lowly confessions, piercing prayers, celestiaall comforts, angelicall lauding and praising  
of

of God: and not presuming to come to the Lords Table, trusting in our owne righteousness, but in his manifold and great mercies, we beseech him to grant that we may so eate the flesh of his deare sonne, and drinke his blood, that our bodies being cleansed and our soules washed, we may euer dwell in him, and he in vs. And though wee are not worth that of our selues, so much as to gather vp the crums vnder his table, yet after the rehearfall of Christs holy institution (such is the mercy of God, in the merits of Christ) wee are made partakers of this heavenly banquet, even of the precious bodie and blood of Christ, for the forgiveness of our sinnes, and all other benefits of his passion. So againe [powring our praiers, and rendring thanks and glorie to God on high, we conclude the celebration of these reverend mysteries, pronouncing a blessing to the people departing Thus we repent and pray: wee reioyce and pray: we thank God and pray: we confesse our faith and pray: we read and pray: we heare and pray: we preach and pray: wee receaue the Sacraments and pray. This is the order of our Church, which may well be called the house of Prayer. *Iacob* when he awaked from the dreame of the ladder, he said, <sup>a Gen. 28. 17</sup> *How reverend is this place, it is none other then the house of God, & the gate of heaven.* So I say vnto you, oh how reverend is this Church of England, where God is thus serued? Surely it is the house of God, and this gracious serving of him is the gate of heaven. And thus much of the declaration, and now I come to the confutation.

28 As *Iacob* loued *Ioseph* above the rest of his children, and in token thereof made him a partie coloured coat: so God hath loued the Church of England above many other Churches: he hath decked and adorned her with sundrie gifts and graces: so that she is like to a kings daughter in a beatifull garment of changeable colours. Of *Ioseph* it is said, that *The archers shot at him*, and those archers <sup>b Gen. 49. 23.</sup> were his brethren: so of the Church of England it may be said, that *the archers shot at her*, and some of them were her owne children. O mercifull God, who would imagine that



See the answer of Oxford to the petition.

Admonition vide Arch. Whit. pag. 739.

T. C. apud Arch. Whit. pag. 494.

T. C. apud Arch. Whit. pag. 474.

A view of popish abuses remaining. Vide Arch. Whit. pag. 798.

Admonit. & T. C. vide Arch. Whit. pag. 494.

Admon. & T. C. vide Arch. Whit. pag. 589.

T. C. vide Arch. Whit. 496.

Ibidem, m Admon. vide Arch. Whit. pag. 494.

Oxfords answer to the humble petition. &

Arch. Whit. pag. 803. o Admon. & T. C. vide Archiepiscop. Whit. tr. 9. c. 7. Admon p & T. C. vide Archiep. Whit. p. 598 q Admon. vide Arch. Whit. pag. 568 r Admon. vide Archiepiscopum Whit. pag. 737.

men borne and breed in so holy a Church should shoote so many venemous arrowes at their owne mother? Some in their fire zeale, haue called our Church musicke *meretricious*: our reading of the Psalmes, the *tossing of tennis-balls*: our brieft and piercing praier, *cuts & shreds*: our choice of the Epistles and Gospels, the *cutting & mangling* of the Scripture: the reading of Service & Homilies, worle then a *stage & plaie*: yea our vsing of the *Letanie*, the *Nicene Creed*, the *Hymne of glorie*, the *Creed of Athanasius*, the *Euangelicall Hymmes*, and the *Lords praier* it selfe hath not escaped their censure. What a world are wee growne vnto, when *thanksgiving* after childe-birth, *kneling* at the Communion, *reading* the holy Scripture and *funerall Sermons* are made matters of reproach? yea the whole Communion Booke some are said to call *an idoll a Portrait, a peece of Swines flesh*: yea the very Temples of God they are said to tearme temples of *Baal, idol synagogues, abhominable sties*. But I hope my brethre of the Ministerie, for whose loue I haue vndertaken this labour, are for the most part more iudicious, and of a milder temper: yet because diuers of them stand as yet vnresolued, imagining that we come neerer to the church of Rome, the in dutie we should, and therefore in the tenderesse of their conscience, make scruple, whether they may safely ioint with vs or no; therefore I wil bend my selfe to answer those arguments, which in mine opinion doe most commonly intangle them: that is certaine generall exceptions which are vniuersally opposed against the orders & ceremonies of our Church. These fire darts sic farre and wide, the people men and women haue learned disdaine fully to dash them in our faces: these I hold it my dutie to quench, or at least to doe mine endeavour; I will therefore bring my bucket of water, and commit the event to the gracious goodnesse of Almighty God. And for breuities sake I will reduce all

these



these arguments into one, the branches whereof shall be handled in order. Those orders & ceremonies which were neither commanded of God in holy Scripture, nor practised in the Apostles times, but are hereticall, popish, and antichristian, being scandalous where they remaine, and therefore cast out of other reformed Churches, are in no wise to be embraced or assented vnto by subscription: but such say they are sundry of the orders & ceremonies of the Church of England, therefore not to be embraced nor yeilded vnto by Subscription.

29 And first they \* require that nothing should be *placed in Gods Church, but those things only which the Lord himselfe in his word comandeth.* Now it is supposed that we haue many rites, which are not commanded; as for example, where is the Surplesse commanded? where is the Ring in marriage commanded? where is the Crosse in baptism commanded? where is kneeling at the Communion commanded? These and a number of other things are vsed in our Church, which (as it is objected) God in his holy Word hath no where commanded. To which obiection I answer: First, that if vnder this word (*commanded*) they comprehend things commanded in generall, then these and the like orders of our Church are commanded. If they demand where? I answer, in euery place where God commands vs to obey our Prince. For the meaning of Gods commandement is, that we should obey the Prince in all things lawfull: but things \* indifferent, are things lawfull: therefore God commands vs to obey our Prince in things indifferent: But all these things are indifferent: & therefore in all these God commands vs to obey our Prince: yea euen in this my text it is commanded, when it is said; *Let all things be done honestly and by order.* Secondly, if by (*commanded*) they vnderstand a particular command: then I grant that these things are not so commanded: but neither are their owne rites, they so much desire, any where thus commanded. A white Surplesse (I confesse) is no where commanded: neither is a blacke gowne, or cloake any where com-

\* *Admon in principio.*  
The first obiection;

a 1. Cor. 10.  
23.

manded. Kneeling at the Communion is no where commanded: but neither is sitting or any other gesture which they allow, any where commanded. If four orders may not be receiued, because they are not commanded, then neither can theirs be embraced, for they are no where commanded. If theirs be not commanded, and yet be lawfull: then ours also may be lawfull though they be not commanded. Let themselves be iudges, let them acquit vs or condemne vs, chuse them whether. Thirdly, as they are not commanded, so are they no where in holy Scripture forbidden, either directly or by consequence: if they bee, let the places be produced; if they be not, then seeing they are neither commanded nor forbidden, the Lord hath left them as things indifferent: and therefore authoritie may command them, and wee may with a good conscience obserue them without sinne. Fourthly, it shall bee conuincd by example; and first, what speciall commandement of God was there for <sup>a</sup> *Purim*: which *Mardocheus* inioined, <sup>3</sup> *Hester* set forward, and the <sup>b</sup> *Iewes* established for all generations? Was the institution diuine or Ecclesiasticall? If meereley diuine, let it so appeare by diuine authoritie: if Ecclesiasticall, then I inquire, whether it was lawfull, or vnlawfull? If lawfull for the Iewish Church, why not for the Christian? If it bee said that the Iewish Church was directed by the spirit, it is true: And vnlesse the contrarie could be proved, why should wee not iudge the like of the Christian Church, which hath more ample promises? If it be said that *Hester* and *Mardocheus* did it by special and extraordinary directions; they must consider, that we must not flie to extraordinary motions without sufficient warrant of holy Scripture. And this seemeth to bee done by the ordinary power of the Church: for the Iewes in Shushan kept the fifteenth day of the moneth Adar with feasting & ioy: the Iewes of the villages kept the 6 fourteenth, & *Mardocheus* brought them to an vniformitie by inioyning of <sup>c</sup> both daies. Afterward the Iewes by reason of an other deliuerance added the 8 thirteenth day, changing it from fasting and

<sup>a</sup> *Hester*

9. 21.

<sup>b</sup> 29.

<sup>c</sup> 23. 27.

<sup>d</sup> 9. 18.

<sup>e</sup> 19.

<sup>f</sup> 11.

<sup>g</sup> *Macab.*

15. 36. 37.

and mourning, to feasting and ioy: and the like they did commonly, vpon the like occasion. If any imagine it to be vnlawfull (though that imagination were very strange) let him cast his eie vpon another example, I meane the feast of the *Dedication*, which was no where commanded in the law: yet was solemnly <sup>a</sup> obserued, and <sup>b</sup> Christ himselfe may seeme to haue approoued it by his presence. But to leaue these Iewish festiuals, and to come to the Christian. Are there not many which were instituted in the primitive Church, and euer since continued in the Church of Christ? The feast of the Natiuitie is no where commanded in scripture, yet hath bin allowed by the generall cōsent of al Christiā nations. Some<sup>c</sup> reformed churches haue laid away those festiuals, which beare the name of Saints: yet <sup>d</sup> they which vse them not themselves, excuse the vse of them in the Church of England. The Church of <sup>e</sup> Geneva at the coming of *Caluin*, obserued no holidais, but the Sabbath onely, for so it pleased <sup>f</sup> *Forellus* and *Viretus* to appoint. The same decree, which banished <sup>g</sup> *Forellus* and *Caluin*, brought in other holidais: and *Caluin* at his returne from banishment sought a <sup>h</sup> middle course, which was, that the feast of the Natiuitie should be celebrated, and as for other holidais, there should be solemne praiers in the forenoone, and the people should returne to their labour in the after-noonie. This proouing inconuenient, they were all againe abrogated, except the Sabbath onely: *Caluin* <sup>i</sup> protesting that he was not the cause thereof, yet not <sup>k</sup> misliking it being done. <sup>l</sup> Other reformed Churches vsed some more, some fewer, according to their Christian libertie. Wherefore it is cleere, that the Church in all ages hath vsed authoritie in things indifferent: and the customes and constitutions of the Church which are not repugnant to the word of God, haue beene generally approoued although no where commanded. Lastly, though the admonition would haue

<sup>a</sup> 1. Maccab.<sup>b</sup> 1. 19.<sup>c</sup> 1. Iohn 10,<sup>d</sup> 22. 23.<sup>e</sup> Bullinger<sup>f</sup> ep. 129. inter<sup>g</sup> epist. Calu.<sup>h</sup> The Church<sup>i</sup> of<sup>j</sup> France and<sup>k</sup> Flanders in<sup>l</sup> their obser-<sup>m</sup> uation vpon<sup>n</sup> the Hir, l.<sup>o</sup> 16. ad Boh.<sup>p</sup> obserue, 1.<sup>q</sup> Priu/quam<sup>r</sup> vrbem va-<sup>s</sup> quam ingre-<sup>t</sup> deret, nulla<sup>u</sup> prius erat<sup>v</sup> seria peeter<sup>w</sup> diem Domini-<sup>x</sup> cum. Caluin<sup>y</sup> epist. 118.<sup>z</sup> Forellus et<sup>aa</sup> Viretus doctri-<sup>ab</sup> na visum fue-<sup>ac</sup> rat, ibidem.<sup>ad</sup> Quae apud<sup>ae</sup> nos celebran-<sup>af</sup> tur eadem<sup>ag</sup> placuisse ac-<sup>ah</sup> cepte sunt, quo-<sup>ai</sup> ego et Fa-<sup>aj</sup> rellus sumus<sup>ak</sup> expulsi. Cal-<sup>al</sup> uin epist. 118.<sup>am</sup> Ibidem.

1. Ego sanctis restari possum me in suis ac ne optante quidem hanc rem fuisse transactam. ibid. 12. Ego tamen si neq; suaser neq; impulser fui, si, tamen accidisse non moleste fero. ibid. 12. Bullinger ep. 129. inter epist. Cal.

### 34 Of conformitie to the age Apostolike.

sa T. C. lib.

1. ps. 27 & 31

b T. C. lib.

3. pag. 97.

A very danger-  
ous thing to  
ground any  
order, or po-  
licie of the

Church vpon  
men at all,  
whichindeede  
ought to haue  
their standing  
vpon the Do-  
ctrine and  
orders of the  
Apostles. &c.  
c Reu. 14. 6.

\* *Accessimus  
quantum ma-  
ximè potui-  
mus ad ecclesi-  
am Apostolo-  
rum &c. Nec  
tantum do-  
ctrinam no-  
stram sed cri-  
am sacramen-  
ta precumq;  
publicarum  
formam ad il-  
lorum ritus  
&c. instituta  
direximus.*  
Iuel. Apost.  
Lond. 1591.  
pag. 170.

1 Ro. 16. 16.

2 Cor. 13. 12.

1 Thel. 5. 26.

3 Iude verse. 12. 1. Pet. 5. 14. \* *Quid quoddam illorum instituta veluti communis  
libus & dum ipsa necessitas aboleuit. Beza epist. 8.*

nothing placed in the Church, but that which is com-  
manded in the sacred Word, and grounded vpon this assertion,  
as vpon an oracle: yet the \* Defendour of the Admonition  
was forced (such is the light of truth) to forsake his  
friends the admonitioners, and to confesse the plaine con-  
tradiction of their position to be apparently true.

30 Secondly, our opposites doe glance at vs as though  
the orders and ceremonies of our Church were not <sup>b</sup> Apo-  
stolike. To which I answer, that those Apostolike times we  
honour and reuerence, not onely for doctrine, which then  
did runne most cleere, as being neere to the Chrystalline  
fountaine, but also for discipline, so farre as the state of  
those daies could possiblie suffer. But though the doctrine  
of the Apostles be fully set downe in the Apostles writings,  
yet the discipline is not so. The reason whereof is because  
the doctrine is one and the same, eternall and vnchangea-  
ble, and therefore it is called an <sup>c</sup> euerglasting Gospel: but  
the discipline (especially the ceremonies) is for the most  
part variable, according to circumstance of time and place.  
Therefore the whole doctrine is purposely and plentifully;  
the discipline onely in part by occasion and sparingly deli-  
uered in holy Scripture: and consequently what the or-  
ders Apostolike were, cannot bee fully knowne by the  
Apostolike writings: & yet of those which are knowne, the  
grand and maine points are obserued \* in the Church of  
England: as namely among other the government by Bi-  
shops, and the ceremonie of *laying on of hands in the making  
of Ministers*. Moreover, those that call for reformation,  
doe not <sup>d</sup> themselves abso'lutely and altogether imbrace  
the Apostolike orders, as for example, to *salute with a holy  
kisse was an <sup>e</sup> apostolike order*, which now is not thought fit  
to be restored in reformed Churches. So <sup>f</sup> Loue-feasts were  
vsed in the Apostles time, but are not receiued in reformed  
Churches. Furthermore the Church of England altereth  
nothing from the Apostolike institution, but such things,

onely

only as may be altered. One kinde of Physicke agrees not to all bodies, neither one kinde of ceremony to all Churches, the same Physicke which is good for the body when it is young, may be dangerous in the same disease when it is old. One manner of discipline may besee me a City, and another a Kingdome. One may be good for a Church newly planted, and another when it is in the flourish. One ceremony may besee me for the time of peace, and another for the time of persecution. Now to require like where the case is unlike agrees not with reason. Our Saviour did celebrate the Communion after supper, and it was fit he should so, for the Passouer by the law was to be eaten betwene the two evenings: and the Communion was to succeed the Passouer, therefore it was fit that the Communion should be instituted in the evening. But for vs to celebrate it in the morning is farr more convenient. For I make no doubt but our learned and godly brethren, which seeke reformation, will in this point rather ioyne with the Church of England and with all other Christian Churches which make choice of the morning, then with the Anabaptists, which celebrate it in the evening after supper. And to proceed, in the Apostles time they did baptise in rivers and fountaines, shall wee therefore leaue our Churches, and baptise our Children in rivers to the imitation of the Apostles? that imitation were vndiscreet, for they liued in time of persecution, and therefore were glad to take the opportunity of time and place. We liue in time of peace, where in the Churches (God be thanked) are open vnto vs. If God for our finnes should lay persecution vpon vs, we must be content to doe as they did. And there is no doubt, but if God had giuen them that liberty, which he hath granted vs, they would haue done in this point as wee doe, and haue thanked him for the blessing of peace. In the Apostles time the Ministers liued by voluntary contributions, or by their owne handy labours, for how could they doe otherwise? They liued not only in persecution, but their enemies the Leuiticall Priests had the rites during the

1. Cor. 11.

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Exod. 11. 6.

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Id A. 4. 37.  
i Sixtus Se-  
mensis biblioth  
faust. l. 3. de  
part. verb. 4.  
† Honorius  
Arch. Cant.  
did first di-  
vide his pro-  
vince into  
parishes, vide  
D. Godwin  
in Cat.  
The third ob-  
jection.

\* Now they  
must be dis-  
cerned from  
others by  
Popish and  
Antichristian  
apparell, as  
Cap, Gowne,  
Tippet. And  
again: Now  
we must have  
Surplices de-  
vised by Pope  
Adm.

a They con-  
fesse that the  
crosse in Bap-  
tisme was  
mentioned by  
Cyprian:  
Treatise of  
crosse p. inted  
at Amster-  
dam 1604.  
b T. C. in ep.  
before his 2.  
book.

standing of the Temple. But now when riches are ap-  
pointed for the Ministers of the Gospell by Christian Prin-  
ces, shall we returne to handy labour, or voluntary contri-  
butions? In the Apostles time, the people sold their posses-  
sions, and laid the money at the Apostles feete; but shall  
our people be tied of necessity to doe the like? In the A-  
postles time there were no Christian Colledges, nor Uni-  
versities founded: shall we therefore discontinue our famous  
Vniversities, and discontinue the well springs of learning? In  
the Apostles time it was hard to finde any Christian Hos-  
pitals for the poore, but is this a reason that now we should  
have none? In the Apostles time the Bible was not di-  
vided into Chapters and verses as now it is, shall we there-  
fore erect an intencion so commodious? In the Apostles time,  
the Bounds of Parishes were not so distinguished as now  
they are, doth it therefore follow that this distinction must  
be taken away? not so (beloued); for when the state & con-  
dition is vnlike, an absolute conformity is not to be vrged.  
Thirdly, it is commonly objected, that our cere-  
monies are popish and Antichristian, yea & some of them  
not onely popish but Iewish also: to which it may bee an-  
swered that if their meaning be, that they are the invention  
of Antichristian Popes, this censure (as they apply it) will  
vndoubtedly proue more sharpe then sound, because ma-  
ny of our rites which they so brand, and amongst the rest  
the Crosse, were in the Church before the Popedom was  
hatched. And although it may bee that some of our cere-  
monies were devised by the Bishop of Rome: yet it follow-  
eth not that they were the invention either of heretickes or  
of Antichrist. For though now the Church of Rome bee  
hereticall, and seemeth to bee the very cage of Anti-  
Christ, yet in ancient time it was not so. A great number of  
Bishops there before Synodes were holy men and Mar-  
tyrs: But suppose some of our orders were devised by po-  
pish and heretickes, what then? If among the fifth of their  
heresies saith a great controuersy of our Church, there be found  
any good thing, as it were a grain of gold among many a chaffe:

of darnell, that we willingly receive, not as theirs, but as the  
*Lewes* did the holy Arke from the *Philistines*, whereof they were  
 vniust owners. And againe he saith, it may come to passe that  
 the synagoge of *Sathan* may haue some one thing at some time  
 with more conueniencie then the true and catholike Church of  
*Christ*: as for example; The Church did vse in ancient time  
 to powre water thrice in Baptisme in token of the Trinity:  
 The *Eunomian* heretikes deuyled the powring of water  
 once, to crosse the doctrine of the Trinity. But what? shall  
 once applying of water be for ever vnlawfull, because it  
 was brought in by heretikes? our cotroler confelleth the con-  
 trary, & affirmeth that it is vsed in most reformed Churches.  
 And surely it is not onely lawfull, but in some cases more  
 conuenient: for where thrice hath bene abused to signify  
 three Gods, there once may be expedient to betoken one  
 God: like wise in cold countries, especially in winter time,  
 and the rather when the childe is weak. Some flowers may  
 grow in the wilderness, & some things may proceede from  
 heretikes, and yet not vnseemely to be vsed in the Church  
 of *Christ*. Many of our Colledges were builded by Papists,  
 yea and our Churches partly by Papists, partly by *Pai-*  
*nims*, and must they needs be pulled downe, onely be-  
 cause they had heathenish or hereticall founders? Fur-  
 thermore if they teame all ceremonies popish & hereticall,  
 which were vsed by Papists and heretikes, then sundry ab-  
 surdities will follow. For so, many innocent orders prima-  
 tive and peradventure Apostolike shall bee branded with  
 the name of popish or hereticall: for there is no doubt but  
 sundry such haue bene vsed in the Church of *Rome*. More-  
 over, this will breede a scrupulosity in the mindes of men:  
 for seeing there haue bene so many swarmes of heretikes,  
 how can we assure our selues of any ceremony, that it hath  
 not bene vsed by heretikes at one time or other? A true o-  
 pinion if it be holden by an heretike or idolater, by Anti-  
 christ, or the diuell himselfe, it must not be forsaken: for  
 all truth is the truth of God whereloener it bee found,  
 though it be in the mouth of the diuell; and shall we abhor

e Sozom. lib.  
6. cap. 26.

4G eg. hb. 109.  
ep. 71.



A ceremony which the primitive Church devised, and our nationall Church hath iudged comely and convenient, onely because it had the happe to bee handled of Papists? Not whatsoeuer heretikes, idolaters, or any wicked persons haue done or said, but what they haue done or said heretically, idolatrously, wickedly, is to bee abandon'd, so farre as it is euill: but whatsoeuer in their actions is fit or requisite to be done, is from God, and therefore in that respect not to be abhorred. Lastly, if they call them popish, because they were abused in popery, we confesse it to bee true, they were abused to idolatry, and that most shamefully: The bells were rung to Masse, the Surples were worn at Masse: In the Church they said their Masse: in the Pulpit they maintained their Masse: But what can bee concluded of all this? inconueniency only, or unlawfulness also? If inconueniency only, let it be granted for disparagement sake. But doe they thinke, that they shall ever so long as they live, finde a Church vpon the face of the earth so angelicall, that it shall be void of all inconuenience? or must a man for a bare inconuenience, breake out of the common pale, transgresse the law of his Prince, leaue his pastorall charge, and make a rent in the Church of Christ? At Geneva the vse of the Wafer-cake being brought in, in the absence of *Calvin*, did seeme to sundry godly men a thing so offensive, that they were of minde to haue refrained from the Lords supper: But *Calvin* being demanded his iudgement, wished them rather quietly to vse it, then to make any tumult in the Church of God. How abominably the Wafer-cake was abused in popery every man may know: It was made an idoll, and palpably adored with the highest kinde of diuine worship. Yet *Calvin* though thinking it inconuenient, did earnestly admonish them, not to be contentious about a thing indifferent. The Ministers and people of Geneva, veritious and godly men, did follow this counsell of *Calvin*, and quietly yielded their consent, and I hope you will not accuse them that they wounded their conscience. But if you thinke still, that a thing abused to Idolatry,

a Calvinus bonos monuit. Hoc  
illa mutatio  
ne usque adeo  
offensus ut et  
iam a cura sibi  
abstinendum  
putaret. Verito  
monuit ne ob  
istat id dolo  
re litem mo  
uerint, sic  
obtinuit panis  
ar ymi usus.  
Bey in vita  
Calvini anno  
1538.

Idolatri, is *ipso facto*, made vnlawfull, it is fit that the grounds of your opinion be examined.

32 The example of *Hezekiah* breaking in peeeces the brazen serpent, will not proue that King *James* ought of necessity to abolish the crosse, the Surplices, and other things you mislike. For the brazen serpent was plainly made an idoll, and so it continued at that very day: but when our gracious Sovereigne came vnto the crowne, neither the cros nor any thing else was vsed idolatrously by the Church of England: If it be replied, that Queene *Elizabeth* at her entrance to the crowne, did finde many things polluted with superstition and idolatri, which as you suppose, ought to haue beene remooued by the example of *Hezekiah*, then you must consider, that abuses may be reformed two waies: either by destroying the thing abused, as *Hezekiah* did the brazen serpent; or by taking away the abuse, the thing remaining, as in the planting of Christianity, when the temples of *heathen* idolls were changed into the churches of the liuing God. And the example of *Hezekiah* in vsing the one, doth not abridge the liberty of Christian Princes in vsing the other. Witnessse the same *Hezekiah* who though he tooke away the high places and brake the images, and cut downe the groves, and brake in peeeces the brazen serpent, yet spared he the chappells which *Solomon* had built for *Astharoth* the idoll of the *Zidonians*, and for *Chemosh* the idoll of the *Moadites*, and for *Milcom* the abominacion of the children of *Ammon*. For it is euident, that those high places remained till the daies of *Iosias*. *Hezekiah* destroyed the serpent, because he found it at that present adored, and doing much harme: hee spared the other because he found them standing only as barlorie things, at that present without any harme. Yet God gaue him this testimony that he *clane* to the Lord and departed not from him, but kept his commandments which the Lord had commanded *Moses*. And as *Hezekiah* in breaking downe the serpent, did not preiudice his owne liberty, of sparing the other: so his sparing the other did not restraints *Iosias* from

1. Reg. 1. 4.

c Greg. pr. 2.  
epist. lib. 10.  
epist. 7. 1.

d 1. Reg. 1. 7

e 1. King. 23.  
13.

f 1. King. 18.  
6.

vsing his liberty in pulling them downe. Indeed wisdom requireth that a safe course be taken for prevention of euill where danger appeareth, which our late Queene of famous memory most religiously performed, whose zeale in planting and establishing Gods true religion, and abolishing of superstition, was nothing inferior to the zeale of Herodias. She found the fire flames burning the bodies of the living, and the bones of the dead: shee graciously quenched them. She found the Scriptures locked from the people in a strange language: she vnlocked the booke, and gave it to her people to meditate thereupon day and night. Shee found the candle of the Gospell quite extinguished: shee did light it againe (as it were) as the beames of the Sunne. She found the people worshipping of images, creeping to crosses, committing idolatry in every thicket, and under every greene tree: Will you see her with *Headchiefe* breaking in pieces the brazen serpent? then behold and looke backe to her Royall Injunction, commanding to *Take away utterly* *excellent and destroy all Images, containing of Saints, all tables, Candlesticks, Trindals, Crookes of waxe, Pictures, Paintings, & all other monuments of fained miracles, Pilgrimages, idolatry & superstitions, so that there remaine no memory of the same in walles, glasses, windowes, or elsewhere with in their Churches, etc.* And againe, *That no person keepen their houses any adored images, tables, pictures, paintings, and other monuments of fained miracles, pilgrimages, idolatry or superstition.* Yea she banished the crosse to farre as it was an idoll, or in any danger of idolatry. For whereas the crosse was either permanent or transient, the permanent being solemnly adored in the Church of Rome, she altogether abolished, & the transient also for the most part. For whereas in common life the crossing of the forehead was superstitiously vsed, and the like were still to be feared, if it were permitted to popular practice: therefore that was discreetly remooued. In the Sacrament of the supper the vse of crossing was of shorter continuance and the Papists doe vse it rather like conuersers the Christians: & therefore there was

¶ The  
Queens In-  
junctions 24

¶ Injunction 35.

*How Q. Elizabeth retained the crosse.* 41

no cause why there it should be continued. In Baptisme it was more ancient and more free from superstition & actual adoration; therefore *Q. Elizabeth* retained the crosse in Baptisme as her godly brother did before her, being desirous, so farre as she might conveniently, to frame a conformity to those primitive times. What rust this ceremony had gathered, the wisdom of our Church hath wiped away; For the crosse is not appointed to be made by the Lay people, but onely by the Minister: and by him in Baptisme onely; and then not as a darke or dumbe ceremony which might be mistaken; but with an expresse declaration of the meaning and signification thereof, to the end that the same might be freed from all superstitious construction. And to the intent that all superstition and idolatry might be rooted out of all mens hearts, and all future dangers thereof prevented, the Ministers were <sup>injunctions,</sup> enjoined to teach that all goodnesse, health and grace ought to bee asked and looked for of God only, as the very author and giver of the same, and of none other. So the crosse continued all the reigne of *Queene Elizabeth* as it doth at this day, not blemished with the least spot or staine of superstition. Neither is it to be doubted, but if time had discovered any such abuse, that religious Prince would soone have reformed it. But these eight and forty yeeres experience may witnesse to the world, that there was no such danger as some did imagine. For the Almighty who loved vs, gaue her an excellent spirit, and tempered her zeale with wise moderation. Those things which seemed most superstitious, shee lopped away like riotous branches: In matters of greatest moment, shee followed the example of God himselfe in cleansing the <sup>Leuit. 14.</sup> leprosie: for first she had a Princely care, rather to purge the house then to pull it downe; and if somewhat must be pulled downe, yet rather a few stones, then the whole house; yet where that leprosie was growne incurable, there was no remedy but that part must downe and be throwne into an vncleane place without the city. Hitherto of the example of *Hercules*.

a. Esay. 30.  
21 vrged by  
the admi. 2.

ly Act for v.  
niformity.

e Deut. 7. 25.

d T. C. vide  
Arch. Whit.  
pag. 273.

e August. ep.  
154. ad pub.  
lic.  
f Zacharias  
de operibus  
redemptionis  
cap. 19. pag.  
647.

Moreover they pretend not example only, but the expresse commandement of Almighty God, and stand vpon a place of *Esay*, which they vrg against the surples, *Thou shalt pollute the covering of the images of silver, and the rich ornament of thine images of gold, or cast them away as a stained rag, or thou shalt say vnto it get thee hence.* In which place the Prophet speaketh against the coverings of idols; but what is this against the Church of England, which hath long agoe extirpated all such abominations? neither is the surpless the covering of an idoll but an ancient ornament of the Ministers of the Gospell. If it be said that it was vsed by Idolaters, I answer, that in all likelihood all those surplesses are confuted and worne away, and not now used in the Church of England: and those which bee vsed, were not receiued as popish by *Q. Elizabeth*, but in such sort as they were in vse by authority of a Parliament, in the daies of King *Edward*, and are now continued according to the *Practice of the Primitive Church*. Furthermore, those coverings in the Prophet were rich and gorgeous with gold, to make the idoll more beautifull, and so were a share to idolatry: whereas no such thing can bee justified of our surplesses. This point will be the clearer, if we consider a place in *Deut. The graven images of their gods shall you burne with fire, and come not the silver and gold that is on the; nor take it vnto thee least thou be swayed therewith, for it is an abomination.* &c. In which place what is that which the Prophet calleth an abomination? is the thing polluted, or is the very taking of such a thing abominable? our *accusers* are of a contrary minde, for they grant that the golde of the cope & the cloth of the surpless may lawfully be taken for private purposes. Yet let them take heed least they open a gap to sacrilegious proceedings. How much more warily affirmeth *Augustine*: that *neither private vses in such things are forbidden, or least any thing hath brought into the house that is by honoured: which interpretation as Zacharias* declareth, is agreeable to the text, for the Prophet saying, *come not the silver, &c.* condemneth that covetous humor wherewith some

some gape after the spoiles of idolatry, only to enrich themselves. Again, in saying (*least thou be snared*) he renders a reason why we should not take them, least the beauty of those golden monuments intangle vs with the loue of the idoll. Wherefore such things must bee polluted, that is, defaced and abhorred, so farre till there remaine no danger of being snared with idolatry, which caution observed they may be vsed as the creatures of God, for the *earth is the Lords & all that therein is*: which is the reason of the Apostle *S. Paul* speaking of meat offered to idols. Wherein we must consider, that as in the Lords offerings a portion belonged to the Priest, so likewise in the offerings of heathen idols. Whereupon it came to passe, that at solemne times when there was abundance of sacrifices, the Priests did send some of their portion to be sold in the shambles: & *Bera* sheweth learnedly out of the interpreter of *Aristophanes*, that those which returned from the sacrifices did vse to carry a portion home with them: and out of *Herodotus*, that the Egyptians vsed to sell in the market the heads of sacrificed beasts. Now hereupon arose a question, whether a Christian might with a good conscience buy such meat in the shambles, and eat it; and againe if he were invited to a feast where such meats were, whether he might eat them? To the former *S. Paul* answers: *whatsoever is sold in the shambles, eat, making no question for conscience sake, for the earth is the Lords, and all that therein is.* To the latter part he answers, *But if any of the unbelieving invite you, and you be willing to goe, whatsoever is set before you, eat, asking no question for conscience sake.* Whereby it is cleere, that the idolatrous abuse of a thing, doth not take away the lawfull vse of it: It may still be vsed, as it is the good creature of God. It will be replied, that things polluted may be vsed againe for *civill vse*, publicke or private, but not for *sacred*. But how can this be? because wicked men haue kneeled to their idols, may not I therefore pray kneeling to the liuing God? for kneeling though it bee a most seemely order, yet it is in it selfe indifferent. Or be-

*Plai. 2. 11.*  
*Cor. 10. 26.*  
*Bera maior.*  
*annotat. in 1.*  
*Cor. 10.*  
*1. Cor. 10.*  
*27.*  
*b verse 27.*  
*c Surpleeces,*  
*coptes, tippet*  
*and caps may*  
*be applied to*  
*a good vse, ei-*  
*ther common*  
*or private, as*  
*they will best*  
*serue, T. C. see*  
*Arch. Whit. p.*  
*273.*  
*d We thinke*  
*it an attire vn-*  
*fit for a Mini-*  
*ster, the sur-*  
*plices especially*  
*more then the*  
*other two*  
*(the cap. and*  
*the tippet)*  
*because such*  
*hurtfull Ce-*  
*remonies are*  
*so much more*  
*dangerous, as*  
*they doe ap-*  
*proch nearer*  
*the service and*  
*worship of*  
*God, T. C.*  
*vide Arch.*  
*Whit. pag.*  
*256.*



cause such a fountaine; or such a streame hath beene dedicated to an idoll, may not I there fore baptise a childe in the water proceeding from the same fountaine or streame? for to take of this water or that water, is neither forbidden nor commanded, and therefore indifferent. But to handle the point a little more distinctly, If things indifferent once polluted, in respect of all sacred use become stained ragges and abomination; then I would know whether this bee for a time or everlasting? if for a time onely, for what time, and whether eight and forty yeeres be not sufficient to wash it away? Or if it be an everlasting staine, then I demand whether those particular things only, which were actually dedicated to idols, be so stained; or whether this staine shall everlastingly be imputed to the whole kinde? To affirme the latter, were a hard and vnadvised censure, and contrary to their owne practise. For what though some belles haue beene rung to the sacrifice of idols, may no bell therefore be rung to the service of the living God? and shall not onely the particular abused be counted abominable, but shall those innocent things which never were so abused, be eternally blemished? vndoubtedly this is but a fancy, which hath no warrant from the words of *Esay*: for hee speake th plainly of the coverings of idols, which without doubt were particularly abused to idolatry. But if the staine sticke onely to the particular thing actually polluted, then this argument cannot greatly be vrged against the surplesse: for not many of *Queene Maries* surplesses doe now remaine, and if they did, the matter were soone remedied, and time it selfe in short time would weare the away. Neither can it be at all vrged against the crosse in baptisme: for a popish Priest maketh one crosse, and the Minister of the Gospell makes another: here are diuers indiuiduall actions, and consequently diuers particular crosses: therefore in this case the pollution of the one, cannot spot and defile the other. Yet what if that very particular polluted (the pollution being taken away) may be employed in the service of Almighty God? Did not \* *Gedion* sacrifice to the Lord the

\* Iudg. 6. 25.



the ox that was dedicate to Baal, and burne it with the wood that grew in the grone of Baal? If it bee replied that hee had a commandement, it is true; but profound <sup>a</sup> *Augustine* thinketh that this commandement extends to vs also, and therevpon gathereth this generall doctrine, that things dedicated to idols, may be imploied to the honour of the true God. And this seemes to be the iudgement of the Christian world. For whē Christianity was first preached, the Temples of idols in England, France, and so through the world, were turned into the Churches of the liuing God. Againe, when poperie was banished, yet all <sup>b</sup> popish churches were not pulled down, but many remain and some at Geneva still imploied for the seruice of Almighty God. <sup>c</sup> And *Caluin* saith, that it may bee done without scruple of conscience. Some <sup>d</sup> learned men I graunt (beyond the seas) haue thought otherwise; but they are confuted by *Zanchius*, and the Ministers of England which seeke reformation, I hope, are more considerate then to pull downe Churches. But concerning Churches, they returne vs this answer, that they are <sup>e</sup> profitable: wherein they confesse that euen these particulars, which haue bin abused to idolatry, may be vsed in the seruice of God, so they be profitable. Therefore the question is come to this issue, whether the things questioned be profitable? wherein who shall be the iudge? those that sit at the sterne of the Church, are perswaded that they are <sup>f</sup> profitable, from whose iudgement if they will depart, it behooueth them to bring more sound and demonstratiue reasons, then hitherto they haue produced. But I will conclude this point with the consent of their owne standerbearer, who hauing in his first booke called the surplesse a marke and sacrament of popish abomination, & hauing pronounced that it bringeth no profit but hurt: yet in his third booke, dateth not hence conclude any vnlawfulnessse, but only inconueniency: and would not haue any man forsake his pastorall charge in regard of a surplesse. And thus much for clearing our ceremonies from imputation of popery.

<sup>a</sup> Epist. 194.  
<sup>b</sup> *Videtur locorum in omnibus fore regalis & provincialis quædam angelis, unum complexum sunt, templum ipsa in quibus idololatria admissa fuit per annos retenta sunt, versus tantum altariis. Zanch. de op. redemp. lib. 1. cap. 12.*  
<sup>c</sup> Ex. 23. 24.  
<sup>d</sup> Non desunt pii doctores, viri qui sciunt & scribunt omnino talia templa esse diruenda. Z. a. ib.  
<sup>e</sup> As for Churches it hath beene answered that they haue a profitable vse, and therefore they are euill compared with the surplesse which befile that it bringeth no profit but hurt. also.  
<sup>f</sup> T. C. vide Ar. Whit p. 284.  
 K. I. in ratification of the Canon.

3. 4. Now fourthly let vs consider whether they be Jew-  
 ish, wherein we affirme that the Church of England doth  
 approach no neerer to the Iewes, then the law of God. and  
 the state of Christianity doth permit. For what is it that  
 they controule vnder the name of Iewish? is it their meaning  
 that we should vse nothing in the Christian Church, which  
 was vsed by the Iewes? *8. Esdras* a Iew preached in a *Pulpit*  
*of wood*; shall wooden Pulpits therefore be vnlawfull? The  
 Iews buried their dead *in liue clothes*, shall this likewise  
 be reiected as Iewish? But both these things our reproouers  
 approoued, by their owne practise. Wherefore it is agreed  
 that some things vsed by the Iewes, may be retained: & yet  
 they are retained, not because they are Iewish, but because  
 they are decent. Beside these ceremonies of decency and  
 order, the Iewes had other, which by the ordinance of God  
 were *types* of Christ, and these as wee all confesse are so-  
 lemnly *abrogated*, and never to bee resumed, as circum-  
 cision, sacrifices and such like. But can it be prooued, that  
 we vse any such thing in the Church of England? let it bee  
 granted that Levitical garments in regard of their mysticall  
 representation are abolished: yet how can it appeare that  
 any of our garments are Levitical? Suppose there be some  
 resemblance in matter or forme, what then? is the Church  
 of Christ bound so farre to auoide all conformity with the  
 Iewes, that she may not at all resemble them in a matter of  
 decency? Our muscicall harmony they would likewise a-  
 bolish as Iewish, but they haue not yet prooued, that church  
 musicke vocall or instrumentall, is such a Iewish ceremony  
 as ought to be abrogated. The princely Prophet *David*  
 brought into the Church the melody of musicke, for the  
 better praising & lauding of God. For the sweetnesse of har-  
 monicall sounds doth insinuate it selfe into the soule of  
 man, preparing the affections for the service of God, lift-  
 ing vp the heart towards heauen, delighting the minde,  
 kindling devotion and ravishing the spirit with celestiall  
 joy. If it be said, that some come to the Church rather to be  
 delighted with musicke, then to be instructed with religi-

¶ Nchem. 8.

† Iohn. 19.

40.

¶ Collos. 2. 17.

¶ Heb. 9.

11. Chro. 25.

11.

on, what then? yet in that they come to the Church I rejoyce, yea and I will rejoyce. So some come to the Church with purpose to intangle and catch the Preacher, and yet it please<sup>th</sup> God sometimes that they are caught themselves. As <sup>a</sup> *Pighius* did read *Calvins Instructions*, of set purpose to confute them, yet it was Gods will that thereby he should be reduced to the right way in the Article of justification. And father <sup>b</sup> *Lalimer* can tell you, that some came to church of purpose to take a nappe, and yet he had rather that they should goe a napping, then not goe at all. Even so it may be, some come to the Church only to heare the melody: yet who can tell, but it may please the wisdome of that heavenly teacher to finde out a way, that hearing those things wherein their eares delight, they may also learn that where by their soules may profit? The forme of our Church they brand likewise with Iudaisme, as being framed after the fashion of the Jewish temple: but the temple had roomes for sacrifices, to which there is no resemblance in our churches: and for the roomes of receit, they had <sup>c</sup> *Atrium Gentium*, proper to the Gentiles, and <sup>d</sup> *Atrium Iudaorum*, proper to the Jewes. And againe, for the Jewes, they had one partition for men, and an other for women: And againe for men, they had a severall for the people, a severall for Priests, and a severall where the high Priest entred once a yeere. Peradventure they will say that our chancells are like the Jewish sanctuary: But if we respect the forme, the sanctuary was <sup>e</sup> square; if the magnificence, it was overlaid with <sup>f</sup> gold; if the ornaments, there was the <sup>g</sup> *Arke* and the glorious Cherubins; if the separation, it was divided from the Holy by a <sup>h</sup> vaile; if the situation, it was at the <sup>i</sup> West end of the Holy; if the adiects, it had cloisters, galleries, and chambers adioyning; if the vse, it was onely for the high <sup>k</sup> Priest, whither he entred once a yeere not without blood, which he offered for himselfe and the sinnes of the people: all which things are otherwise in our Churches. Lastly, they compare our churching of Women to Jewish <sup>l</sup> purification, but most vniually for our

<sup>a</sup> *Sedultus ex lectione instr.*  
<sup>b</sup> *Ioh. Cal. Ruardus Tapper explic. Tom. sec. Art. 8.*  
<sup>c</sup> *Bellar. de iustif. l. 2. cap. 1. in eandem sententiam sine potius errorem (cū Bu.) de causa formalis iustif. incidit Alb. Fig. Cont. 2.*  
<sup>d</sup> *Father Lat. pag. 70. 1596*  
<sup>e</sup> *Adricom. in descrip. vrbis Hierosolime.*

<sup>f</sup> *Reg. 6. 10.*  
<sup>g</sup> *Ibidem.*  
<sup>h</sup> *Ibid. verse 19. and 23.*  
<sup>i</sup> *Chron. 3. 14.*  
<sup>j</sup> *See adric. 1 Kings 6. 10.*  
<sup>k</sup> *Hub 9. 7.*  
<sup>l</sup> *Admon. T. C. vide Arch. Whir p. 134.*

Women doe not offer lambes, sparrowes, and pigeons, which was Leviticall, they only resemble them in matters morall. Their abstaining from publike assemblies for a season, is not only for health, but a matter of modesty; their giuing thanks to God, when they come to the Church, is a Christian duty, neither doe I see how this can be called a Iewish ceremony, vnlesse to praise God bee a Iewish ceremony.

The first objection.

35 Fifthly, it is objected that our ceremonies are scandalous: let vs therefore consider what a scandall is, & how many kindes of scandall. The Word *σκανδαλον* comming from *σκαίζω*, which signifieth to halt, is properly that part of the trap, whereto the baite is tied, which being overthrowne, the beast pulles the trap vpon his owne head. Metaphorically it is taken for that which is an occasion to hurt or grieue an other: it is often ioyned with *απεισθεσια*, a stumbling-blocke, & may be expounded by it. For whereas a Christian should goe forward in the way of godlinesse, a scandall may be called a word or a deed, which is laid as a blocke in his way, whereby he may fall or stumble, or any way be hindred in his vertuous course. Scandall is of two sorts, given or taken; to giue scandall, or to scandalize, is to doe or say any thing which is apt to provoke vnto sinne, by greiuing the godly, wounding the weake, reioycing the wicked. Some things doe scandalize, because they haue a scandalizing nature, as all sinne and wickednesse. Some things doe scandalize accidentally, because they are scandalously vsed: and so things indifferent may become scandalous. First, when they are diuised for an euill purpose, as the *Eunomian* heretikes diuised to powre water but once in Baptisme, & not thrice, to crosse the doctrine of the Trinity: In which age, if any should haue left the custome of the Church, in applying it thrise, and haue followed the *Eunomians* in doing it but once, hee should haue given a very scandalous example: for hee might haue beene probably thought to haue fauoured their heresie whose example he followed. Secondly, when things origi-  
nally

in Solomon  
lib. 6. Hist.  
eccle. cap. 16.

nally devised for good, are abused to evill: As in Spaine  
 certaine heretikes abused the thrise applying of water in  
 Baptisme, to signify three Gods, which gaue an occasion to  
 a Gregory, as also to the Councell of b Toledo, to take or-  
 der that in Spaine it should bee applied but once. Third-  
 ly, a thing indifferēt may become scandalous in regard of  
 the circumstance of time, person or place: as for example,  
 if one in Spaine after the constitution of Toledo should  
 haue applied water thrice; this (though done in simplicitie)  
 had beene scandalous in regard of the time, because here-  
 tikes did then vse it to strengthen their heresy of three gods.  
 Moreover, although meats forbidden by the ceremoniall  
 law, after the death of Christ became indifferēt; yet if a  
 weak brother not perswaded of the indifferēcy, should pro-  
 fesse himselfe offered, the thy eating in his presence should  
 be scandalous in respect of the person. Againe, though meat  
 offered to Idols might lawfully be eaten, yet to eate in the  
 d temple of the Idoll were evill in appearance, and scanda-  
 lous in respect of the place, because it might seeme to bee  
 done in honour of the idoll, so it might greeue the godly  
 and be an occasion of falling to thy weake brother, and har-  
 den the idolaters in their impiety. A scandal taken not gi-  
 ven, is when that which is not scandalously done, is tradu-  
 ced as scandalous, either by error or calumniation. By er-  
 ror, as when the rest of the e Tribes were offended with  
 the tribe of Ruben, Gad, and the halfe tribe of Manasse, for  
 erecting an altar vpon the borders of Iordan, which they  
 supposed to be erected for sacrifice, but was indeed only a  
 memoriall that they had a part in the God of Israell; of  
 which when they were truly informed, they corrected  
 their error, they rested satisfied, and all imagination of  
 scandall was taken away. By calumniation, a good thing  
 may be blamed for scandalous, as when Christ himselfe to  
 the disobedient was made a f stone to stumble at, and a rock  
 of offence. Hitherto what scandal is, and of the kindes of  
 scandall, now let vs apply all this to the Church of Eng-  
 land. We are accused for retaining many scandalous cere-  
 monies.

a Ep. l. i. c. 48.

b Concl. 2.

Tol. 4. c. 5.

Ro 14. 15.

1 Cor. 8.

10.

1 Jos 22. 16.

1 Pet. 2. 8.

# Of scandalls.

30

monies: but is the scandall given, or is it only taken? If we give any scandall, let it appeare wherein, & to whome. And first, is there any ceremony in our Church, which is of a scandalizing nature? & to begin with Surples, it is a thing in the owne nature simply vnlawfull? not so; for those which most spurne at it both in <sup>i</sup> England and <sup>k</sup> Geneva, confesse it to be a thing in the owne nature indifferent: and that very man who called it <sup>l</sup> a marke and sacrament of abomination, vseth these very words, <sup>k</sup> The truth is that I dare not be author to any so forsake his pastoral charge for the inconvenience thereof; and giueth this reason, because Preaching is the absolute commandment of God, and therefore ought not to be laid aside for a simple inconvenience or uncomeliness of a thing which in the owne nature is indifferent. And of the same judgement is <sup>a</sup> Beza. But of all other things the crosse in Baptisme doth most sticke in mens mindes, let vs therefore consider whether that be of a scandalizing nature. Now if the crosse be simply vnlawfull, wherein consisteth this vnlawfulness? is the very making of a crosse a thing so repugnant to godlinesse, that whosoever shall make it though it be but with his finger, shall presently sinne? but this to my knowledge no man objects: for they allow it in <sup>o</sup> banners and coines, and such civill respects. Is there any thing blameable in the thing signified? but that without all controversie is a most religious duty. What is it then which is so offensive in the crosse? They tell vs plainly, that though it be the word of God that we should not be ashamed of the crosse of Christ, yet it is not the word of God that we should be put in remembrance & observation, of it by two lines drawne a crosse: & a little before, this bringeth in a new word into the Church. But I hope my brethren will consider that we vse it not as a thing necessary, but onely as a thing indifferent: and it hath beene declared that the Church may appoint things indifferent, which are not commanded in the word, and yet this is not to bring in a new word; or if it be, then all Christian Churches are bringers in of a new word. But they thinke that this is to mingle the inventions of men with

d T.C. 1. 3.  
pag. 262.  
k Beza ep. 8.  
l T.C. lib. 1.  
pag. 75.  
m T.C. 1. 3.  
pag. 262.

n Respondens  
minime mihi  
videri de-  
vendas Ecclesi-  
as propter ve-  
stes aut pileos,  
aut eiusmodi  
verè medium  
aut indiffe-  
rens. Beza  
epist. 8.

o Treatise of  
the crosse, fol.  
3.  
p T.C. lib. 1.  
171.

T. C. 16.

with the Sacraments of God. And why so? We teach that a childe is perfectly baptised before he be crossed, and wee confesse that such as are baptised without crossing, haue the full perfection of baptism. And though wee make a signe at the time of baptism, yet wee doe it not as a part of baptism. In the old law they named the <sup>a</sup> child at circumcision, as we doe at baptism. Was this to mingle the invention of man with the Sacraments of God? The Church of <sup>b</sup> Genoa vseth Godfathers, shall this also bee in the same <sup>c</sup> Calv. 2p. condemnation? but this crossing (they say) is superstitiously <sup>302.</sup> and wickedly to make a new Sacrament. For answer where vnto, may it please them to remember that every significant signe is not a Sacrament. For a Sacrament properly is a <sup>a</sup> signe and a seale of the righteousness of faith, that is, of the righteousness of Christ imputed vnto vs, and apprehended by a true and a liuely faith. And therefore a Sacrament is not onely a signe to signifie, but also a seale of the liuing God, establishing our hearts in the couenant of grace. Whereby it is apparent that the crosse is farre different from a sacrament; for it is not a seale, but onely a signe; not commanded of the Lord, but appointed by the Church; not as a confirmation of his couenant, but as a memoriall of our dutie. Wherefore it doth not appeare to bee of a scandalizing nature, and therefore a wise and <sup>d</sup> judicious man lining in reformed Churches where the crosse is not vsed, doth call it plainely a thing indifferent. Let vs now consider whether it be scandalous in respect of the vse. And first dare any man affirme that it was devised to a scandalous end? that doth not appeare, but rather the contrary. For among the Iewes to die vpon <sup>e</sup> a Tree was a cursed death, and among the Romanes the death of the crosse was full of reproach. Wherefore the Iewes seeing the poore estate of Christ and his shamefull death, did thinke him vniwoorthy the title of their glorious Messias, and many of the Gentiles did scorne to belecue in a crucified God. But the true Christians reioyced <sup>f</sup> in the Crosse of Christ, that is in Christ crucified, not onely in Christ rising, ascending, and sitting in glorie.

<sup>a</sup> Luk. 1. 59. 6<sup>b</sup> Calv. 2p. 302.<sup>c</sup> Adm. & T. C. vid. Archb. Whit. p. 617.<sup>d</sup> Rom. 4. 11.<sup>e</sup> Goul. 3m. not in Cyp. epist. 16.<sup>f</sup> Deut. 21. 22<sup>g</sup> Gal. 3. 13.



a T.C. lib. 1.  
pag. 170.  
b Ibidem.

c Goul. an-  
not. in Cyp.  
Lad Demet.  
cap. 19.

glory, but they reioyced in his crosse, that is, in his death & passion which he suffered vpon the crosse, for his humili-  
ation is our exaltation, his death our life, his crosse our crowne, his reproach our glory. And whereas the heathen did reproach the children of God with it, the Christians set the signe of it in their foreheads, *a* to testifie that they were not therefore ashamed of the same God. And this the great controller of our Church confesseth to be done of a *b* good minde to keep amongst them an open profession of Christ crucified, and so though he dislike the meanes, hee commendeth the ende. Yet I confesse though it were deuised to a good end, it was afterward abused and perverted to euill. For ceremonies depend vpon the doctrine, especially of the free grace of God and merits of Christ. So long as this doctrine is preserued pure, the ceremonie is pure, when the doctrine declineth, the ceremonie is perverted, and therefore *c* Goulartius affirmeth, that the old Christians did vsu the signe of the crosse without superstition, because the doctrine of the merits of Christ preserued them from error which afterward crept in. When the doctrine was corrupted, no maruell if the ceremonie were defiled, as it came to passe in poperie, where it was very scandalously abused. But if it were scandalous onely in respect of the abuse, then the abuse being remooued, the scandall it selfe is likewise remooued. Now can any man say, that it is abused in the Church of England? For doe we adore it with diuine worship? all the world may know that we detest & abhorre all such abomination. Doe wee superstitiously ascribe any grace or vertue vnto it? Let our very enemies be our iudges. And surely if the purity of doctrine preserue from superstition, then who can accuse the Church of England, wherein the doctrine of Christ is so purely taught as ever it was in any Church vpon the face of the earth since the Apostles time? But peradventure they will say, that our Church doth vse it scandalously in respect of some circumstances of time, person, or place. Indeed we vse it in the Church at the time of Baptisme, as our forefathers haue done before vs, which liued.

lived either in or neere the Apostolike age: But that wee vse it scandalously, wee vtterly deny. For who are they which are scandalized? They \* answer, that the Papists are some weake, & some obstinate: weake, which haue made some steppes to the Gospell, and yet are not fully scowred from their former rust: & these (as is imagined) thinke that the sacraments get reverence by the ceremonies, as namely by the crosse and surples: and that they want something they should haue, where these are not vsed. In which error they are said to be strengthened by our vsing of them. And the stubborne and obstinate doe hereby take occasion (as is supposed) to blasphem the Gospell, and to hope that the rest of their trumperie shall likewise in time bee receaued. And by this meanes they grow hardned and frozen in their dregges. But if the Papists be weake and not wilfull, there is great hope that as they haue already made some step from popish opinions by meanes of good instruction: so these silly imaginations may likewise by the like meanes in time be remooued. For this doth not inforce any abolishing of ceremonies, but it requirerh more diligence in instruction. And for the stubborne Papist which stop their eares against all instruction, wee need not regard them. When the Pharisees were displeased with the Disciples of Christ for eating with vnwashed hands, Christ rendred a sufficient reason in defence of their fact; but the Pharisees notwithstanding were offended; then Christ answered: *Let them alone, they be blinde leaders of the blinde, and if the blind lead the blinde, both shall fall into the ditch.* This may be applied to our Papists which being blinde themselves, goe about to corrupt others with their blind opinions, but we will let the alone, and returne to our weake brethren, to whom Beza answereth: that it is a vaine thing to pretend weaknes in that kingdom where the Gospell hath bene already so many yeares both preached and receaued, and confirmed by the blood of so many most excellent Martyres. But the godly are much grieved at our ceremonies: surely it is great pittie that the godly should be grieved at that which is lawfull: our intent

\* In the vni-  
folding of the  
Popes attire  
made by cer-  
taine Mini-  
sters of Lon-  
don, as also  
T.C. vide  
Archb. Whit.  
pag. 252.

4 Beza ep. 8.

Mat. 18. 14.

- is not to grieve them, but rather that wee may goe with the hand in hand, and doe our duty with all ioy and comfort:
- a* *Beza in vltis Calvin.* At *a* *Genius* some godly brethren were grieved at the wafer cake, yet they did not therefore cancell the publike constitutions of their Church, but *Calvin* did instruct the weak in the nature of things indifferent, and so they learned to comfort and content themselves. If they vrge vs with the saying of our Saviour: *Who soeuer shall offend one of these little ones, which beleueth in me: It were better for him that a millstone were hanged about his necke, & that he were drowned in the depth of the sea.* It may be answered, that Christ speaketh of such offenders as by their own default giue offence vnto others, and therefore *Calvin* vpon this place doth excellently define Scandall (giuen) *Si quis nostram culpam vel impingit, vel abducitur à recto cursu, vel tardatur, cum dicimur offendere:* Now if any be offended with our ceremonies, it is their owne fault, and not to bee imputed to the Church of England. Neither is a Church bound vpon every pretended offence, presently to alter her publike decrees: for that were nothing else but ridiculous leuitie. Indeed it is the dutie of every Church, carefully to provide that nothing bee decreed which may minister iust occasion of offence: and likewise to establish her ceremonies with such sufficient cautions & cleernes of doctrine, as may prevent so farre as is possible all sinister constructions and taking of offence: which points are alredy in ample maner performed by the Church of England. But it will be replied that many things are lawfull which are not expedient, meates offered to idols were lawfull, yet euill to him that eateth offensively. So our garments may be lawfull, yet euill to him that wareth them offensively. So the crosse may be lawfull, yet euill to them that vse it offensively. And though the offence cometh by the weaknesse of our brother, yet charitie bindeth vs to refraine from that which offendeth our brother. And they
- d* *1. Cor. 8. 13* stand much vpon *a* *Pauls* protestation: that *he would eate no flesh so long as the world standeth, rather then he would offend his brother.* The answer wherevnto may bee this, that the case

case is vnlike: for first those meats whereof *S. Paul* doth speake, were matters of private action of common life: But we speake of the publike ceremonies of our Church. Secondly, *S. Paul* was at his owne choice, no law restraining his libertie, but our ceremonies are commanded by lawfull authoritie. Thirdly, *S. Paul* by forbearing flesh did prejudice none but himselfe: But wee in forbearing the ceremonies should prejudice the authoritie of the Prince. Fourthly, *S. Pauls* practise did further, and not hinder the course of his Ministry, but as the case now standeth, our refusal of ceremonies might be a meanes to silence our selues, and to stoppe the course of our preaching, which is a dutie so necessarie, that it may not be omitted, no not feare of a scandall. Fifthly, though the eating of those meats were offensive to some, yet the not eating wee doe not finde to haue bene offensive to any: But in our ceremonies some are offended because they are vsed, and some are offended because they are not vsed, and that more iustly, because the not vsing of a thing so commanded is disobedience to the Prince, and may proue a very scandalous and pernicious example. If they say that charitie bindeth me to respect the one; I answer, that the same charitie bindeth mee to regard the other: and dutie bindeth mee to honour and obey my Prince. Wherefore in a mixt congregation what shall I doe? for both will be offended: the one if I vse them, the other if I vse them not. Surely in such a case I thinke it my part, after seruent prayer, diligent studie, and Christian conference to consult with mine owne conscience; and finding the thing commanded, to bee no way contrarie to the word of God: I will hold it my dutie to obey my Prince. And as for those which shall be offended with my fact, I will in the spirit of meeknesse, both publikely and privately, render them a reason of my doing; instructing them from time to time in the doctrine of things indifferēt, and the dutie of a subiect to his Prince. But if they will not be thus satisfied, if they refuse to hearken and still continue stiffe in their owne opinions: let them take heed lest the saying of *Aqui-*

a Aquin. in  
ep. ad Rom.  
14. l. c. 2.

now may be applied vnto them: Concerning the <sup>a</sup>scandall of little ones, (saith he) *we must obserue that for the avoiding thereof, a man is bound to deferre the vse of lawfull things so long, till the scandall may be removed by a reason rendered: But if the reason being rendered, the scandall doe still remaine, now it seemeth not to proceed of ignorance or infirmities, but of malice: and so shall belong to the scandall of Pharisees.*

b 1 Idor. l. 5.  
cap. 33.  
c Censorin. de  
die nat. c. 12.  
d 1 Idor. l. 5.  
cap. 30.  
e Malmetst de  
gestis Regum  
Anglie lib. 1.

36. Moreover some are so tender that they are offended not only at things formerly abused, but even at the names of vanished abuses. The <sup>b</sup>moneths of the year were sometimes dedicated to heathen Idols, this very moneth wherein I speake to <sup>a</sup>June; the <sup>d</sup>daies to the planets, this very day to the *Sunne*. Our Chronicles testifie that *Wednesday* and *Friday* were so called of *Woden* and *Frea*, the Idols of the Saxons. All those names were imposed and abused to Idolatry: but shall we therefore think that all which vse these names speake scandalously by countenancing Idolatry? It may bee that some of our Churches called by the names of Saints, had their names not only as memorials, but were also superstitiously dedicated to the honour of Saints, and shall it therefore now be imagined that the very vse of these names is a scandalous point? God forbid. The superstition and Idolatry are worne away, the names remaine only as civill names, and may bee so vsed for distinction sake, as may be justified by Scripture. For the Prophet *Daniell* was called <sup>e</sup>*Belteshazzar* according to the name of the God of *Nabuchodonosor*, yet the Prophet inspired by the Spirit of God speaking of himselfe, calleth himselfe <sup>b</sup>*Belteshazzar*. The Citie of *Athens* was so named of *Pallas*, and therein was a street called the street of <sup>b</sup>*Atars*, both which names proceeded from Idolatry: yet who can accuse Saint *Luke* of speaking scandalously in calling the Citie *Athens*, and the street the street of *Atars*? Saint *Paul* sailed in a ship of *Alexandria* whose badge was <sup>c</sup>*Caster* and *Pollux*, which (as <sup>d</sup>*St Chrysostome* truly obserueth) were Idols. Yet *St Luke* pen did not write scandalously in describing the ship by the names of *Caster* and *Pollux*. Neither was it a scandalous

f Dan. 4. 5.

g Dan. 4. 16.

b A. 17. 19.

i A. 18. 11.  
k Chrysost. in  
A. 18.

scandalous point in *S. Paul* to saile in the ship, for *S. Luke* vsed the name only historically as a ciuill name of distinction, and *S. Paul* knew that the earth is the Lords and all that therein is. And therefore in the tempest he did not inuocate *Castor and Pollux*, but the true God. Wherefore the names of times, places, and persons scandalously imposed, may be vsed for distinction sake without scandall. Many take offence at their brethren for vsing the names of Christmas, Candlemas, and the like: as though it were a scandalous peece of Popery, but admit that these feastinities had their names of the Masse, (though some learned men are of another opinion) yet suppose it were so: those that are offended with this word Christmas, as fauouring Poperie, might bee offended with *Bethshazzar* as fauouring Paganisme. But they will say it remembreth the memory of the abominable masse, be it so, & withall it may renew the memory of our deliuerie from the Masse. So the names of the daies of the week may put vs in minde how this land was sometimes drowned in Paganisme: and the same may put vs in minde how it hath pleased God to deliuer vs from Paganisme. Wherefore though men in such points may vse their libertie, yet in such peremptory manner to condemne their brethren is against charity. And thus much of scandall.

37. Lastly, they propose vs the patterne of reformed Churches, which haue reiected these ceremonies, as though it were our dutie therein to follow them. The words of the admonition are these. Is a reformation good for France? and can it be euil for England? Is discipline meet for Scotland, and is it vnprofitable for this Realme? Surely God hath set these examples before your eyes, to incourage you, &c. Concerning the reformed Churches, I beseech God to poore his blessings and spirit vpon them, and make them like the thousands of *Manasses* and the ten thousands of *Ephraim*. It is true, they haue reiected s<sup>o</sup>c ceremonies which we retaine: the things were indifferent, & they haue vsed their Christian libertie in refusing them: & we the like libertie in vsing them. But why should we be bound to their example

The six objection.

38 *Of conformitie to other reformed Churches.*

a.H. 9. 21.

examples. Indeed in the same nation, and under the same government it is fit there should be an uniformity, & therefore whereas the Jewes in the Provinces kept the feast of *Purim* vpon the fourteenth day of the moneth *Adar*, & the Jewes in *Sushan* vpon the fifteenth: *Mordochens* authorised by the King reduced the to an vniformity by inioining them both daies. But diuersitie of rites in diuers Churches independent doth no harme, where there is an vnitie of faith: It only shewes that the Kings daughter so that she be glorious within, may be clothed with garments of changeable colours. Yet we cannot but maruell that men wil vrge vs to conformitie with foraine Churches to which we owe no subjection, and will not conforme themselves to their own mother the Church of England in whose bosome they liue, and whereof they are members. But to whom shal we conforme our selues, and whose patterne shall we follow? for the reformed churches differ one from another, as hath beene in part declared in their celebration of holy daies. Peradventure they will saie that wee must follow the best. But how shall we knowe which are best, vnlesse the reformed Churches would haue a generall meeting in a publike Councell and make vs a finall determination: and yet peradventure that would not bee void of inconuenience: for that might be best for one, which is not best for another. If in this case wee should be tied to follow the most ancient, then *Genoa* it selfe must be cast in another mould, which our reproouers will not allow to bee of equall perfection. But whatsoeuer our reformers say, it is cleere that they haue alwaies one eye fixed vpon the face of *Genoa*, yet *Genoa* hath some Popish orders (if you call all orders Popish which haue beene vsed in Poperie) as well as we: as hath beene declared in their custome of Godfathers and Godmothers; and some Popish orders they keepe, which are not imposed vpon vs in the Church of England as the wafer cake: which was more scandalously abused in Poperie, than any thing that we inioine, yea the the crosse it selfe. For the wafer cake was not only made an Idoll, but such an

Idoll



One church not tied to the patterne of another. 59

idoll as did abolish the very substance of the Lords supper. But the crosse how soever it was abused, yet it did not diminish the Sacrament of Baptisme: but the substance remained wholly, even in the darknesse of popery. Moreover, Calvin himselfe doth not require, that other Churches should follow their patterne, but professeth that it is against equity \* that the Church of Geneva should preiudice others. And againe, such a kinde of <sup>b</sup> frowardnesse (saith he) is a most mischievous plague, when we would have the manner of one church to prevaile in place of an universall law. In which point, singular is the wisdom and modesty of the Church of England: which intreating of ceremonies saith: *in these our doings, we condemne no other nations, nor preferre any thing but to our owne people only: for we thinke it convenient, that every country should use such ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, &c.* And although Helvetian and French Cities follow the fabrick of Geneva, and should finde it commodious, yet that will not pricke that it is either necessary or convenient for the Church of England. For there is great difference betweene a popular state and an absolute kingdome: betweene small territories and ample dominions: betweene the schoole of Geneva, and the renowned Universities of Oxford and Cambridge. Neither is any man to be offended with the diversity of ceremonies in divers countries: for as <sup>d</sup> *Socrates* declareth, those ancient Churches which embraced the same religion, had notwithstanding variety of ceremonies. And it is well said of <sup>e</sup> *Gregory*, *In una fide nihil officit sancta Ecclesia consuetudo diversa*. Moreover Saint *Augustine*, mother, having vised when she was in Africke to fast upon the Saturday, and coming to Millan where that was not observed, was doubtfull what to doe: whereupon her sonne *Austin* asked Saint *Ambrose*, who answered: *When I am here at Milan, I doe not fast upon the Saturday: and when I am at Rome I fast upon the Saturday: and unto what Church se-*

\* It shall suffice that the bread be such as is usually to be eaten at the table, &c. Booke of common prayer, a Calap. 118. b Calap. 118. in ep. ad Ga.

c Treatise of ceremonies, p. 2. d Ecclesi. hist. lib. 5. cap. 22. e Greg. epist. lib. 1. cap. 41.

f Aug. ep. 26.

ad Casulan.

over you shall come; how per the customs of it. If you bee willing  
number to take our gine scabbed. And St. Augustine adviseth  
Catholikes which there are divers customs in the same  
country, to follow them to whom the regiment of the peo-  
ple is committed, and to conform himselfe to his owne  
Bishop. Wherefore it appeareth first, that divers coun-  
tries professing the same religion, may have divers cere-  
monies. Secondly, that in Churches independent, one is  
not bound of necessity to follow another. Thirdly, that it  
is the duty of every private man to conform himselfe to  
the lawfull customs of the Church wherein hee lieth.  
Hitherto wee have seene the Archers shooting at the

**6 Gen 49.**

**The exhortation.**

c. *Berg in vita*  
Calvin.

**d. Calc' epist.**

e. Calyp. 379.  
Molam cau-  
dam trahat  
quia ramentum  
per se verbo  
dei non repug-  
nat concedi  
potest.

38 And now my deare brethren, let me exhort you in the name of the Lord Iesus, to performe all holy obedience to God and the Prince. But what is it which withholdeth you from the cheerful discharge of this gracious duty? if the supposed blemishes of the Church be inconveniences only, how dare you disturbe the peace of the Church, for bare inconveniences? The Communion bread of Geneva seemed inconvenient to Calvin yet hee advised his friends not to make any tumult for a thing indifferent, and the same counsell which he gave to other, he followed himselfe. In another place the <sup>4</sup> bolles as buriall did seeme inconvenient, yet Calvin wished them if it could not be obtained that the Prince would remove it, yet not so by clamorous or contentious for such a manner. In another place, the holidays and other ceremonies did seeme inconvenient, and Calvin being asked, returned this answer, that <sup>4</sup> though it is thing impossible should bring offence or disturbance of souls consequenter offence is yet if in it selfe is he not repugnant to Gods word, it may be tolerated, especially where the greater part prevaileth, in which case he that is only a member of that body

*Examples of Calvin & Bishop Hooper.* 61

*non proinde no further.* In England that learned and blessed  
 Martyr *M. Hooper*, being elected Bishop in King *Edwards*  
 time, did vehemently deny the wearing of his Episcopall  
 ornaments, but *Calvin* did counsell him not to stand so  
 stiffely against the cap and the rochet. And *Calvin* answer-  
 ing to certaine questions of discipline, professeth that hee  
 misliked the forwardnesse of those men which for light scrup-  
 les depart from the publike consent: and hee protested to  
 the English Church at *Frankford*, that in externall rites  
 he did shew himselfe easy & flexible. Wherefore I wish that  
 you which in other things so magnify and admire the per-  
 son of *Calvin*, would in this point follow the sound indige-  
 nent, grave counsell and tractable disposition of *Calvin*.  
 But if you suppose those things which are imposed vpon  
 you to be impieties: then you dissent from *M. Calvin*, who  
 though he censured many things in our Church somewhat  
 & sharply, yet he confessed that there was no manifest  
 impiety, and therefore the supposed blemishes of our  
 Church hee accounted and reearded tolerable: but if you  
 esteeme them intolerable, remember you are men, consi-  
 der that you may be deceived, and therefore examine your  
 grounds againe and againe without partiality, and carry this  
 Christian minde, to forsake your selues to follow the truth.  
 If you be led by example, and pin your judgement vpon  
 other mens fleeces, you must bee content to bee tolde,  
 what an injury you doe to the Church of England, in suf-  
 fering the opinions of private men to over-balance with  
 you the publike determination of such a nationall Church.  
 But if you will needs looke vpon examples, then behold  
 the former examples of *Calvin*, and of that glorious mar-  
 tyr master *Hooper*, who though he did long withstand, yet  
 was not so wedded to his owne opinion, but that at last af-  
 ter long conference, hee reformed himselfe, and yielded  
 to the publike indgement of the Church of England.  
 72 If you relie vpon reasons artificially deduced, are  
 they probable or demonstratiue? if probabilities onely,  
 what

*1. Ali. & monument.*  
*3. Calv. epist. 120. de pileo & veste linea maluisse (ve illa etiam non probem) non vbi alio ip- sum pugnare, ilque supor suadebam.*  
*h. Cal ep. 370.*  
*i. Cal ep. 270.*

*h. Bithem.*  
*h. Epist. 120.*  
*h. Epist. 120.*

## 62. We must not disobey vpon bare probabilities.

what truth is there in the world so sound, but a carping wit may finde some probabilities against it? The holy Scripture hath beene oppugned, though without all truth, yet with some probability. And reason it selfe can borrow a reason from nature, to reason against faith. But how shall the conscience of a subiect be discharged in disobeying the commandment of his Prince vpon deceivable probabilities? Indeed, if you can produce any one necessary and demonstrative reason, to prooue that the things imposed vpon you are contrary to Gods word, then it must needs bee confessed, that you are bound in conscience to reframe: for we must rather obey God then man. But what if you thinke a reason to be necessary when it is not? may not you be taken for such as haue vnnecessarily troubled the Church of God? your reasons out of Scripture against our orders, when they come to the scunning, prooue no such matters of necessity as you pretend. As for example, those places which you vge in such peremptory manner for the lay presbitery, wherein consisteth the life & soule of your desired discipline. And whosoever shall examine the quotations of your admonitions to the Parliament, shall finde them in some part violations, of Gods holy word. What is it to abuse the maiesty of Scripture, if this be not?

a See perpetuall government.

¶ Rom. 14.  
14.

40 But peradventure you will reply, that howsoeuer your arguments be in themselves, yet to you they seeme invincible to conclude our orders to be vnlawfull: according to the saying of S. Paul: *I know and am perswaded through the Lord Iesus, that there is nothing vnlawfull of it selfe, but vnto him that iudgeth any thing to be vnlawfull, to him it is vnlawfull.* In regard whereof, many of you pretend that the conformity required is against your conscience: but beware least this conscience prooue an erroneous conscience. If you say that an erroneous conscience bindeth so farre, that whatsoever is done against it is sinne in the doer, & therefore though conformity in it selfe were lawfull, yet because you iudge it vnlawfull, in you it were sinne: If this be your reply,

*The erroneous conscience must be reformed.* 63

ply, then tell me I pray you, whether the error of the conscience take away the sinne of the soule in disobeying the lawfull commandement of lawfull authority? If it bee cleere that it doe not, because transgression is transgression, and sinne is sinne, though an erroneous conscience cry a thousand times to the contrary. Then see I beseech you into what perplexities you cast your selues. If you should conforme, you tell vs that you should sinne, because it is against your conscience; and if you doe not conforme, wee must tell you that you sinne, because it is vnjustifiable disobedience. Thus if your conscience vpon iust triall shall proue erroneous, you are every way insnared and intangled: but if you stand vpon the clearing of your conscience, as though it were void of all error, then let it so appeare by the holy Scripture, and let not such vehement affirmations bee supported by such weak & feeble inducements. It behooueth you which withstand the ceremonies established by the sacred authority of such a religious Prince, and such a national Church, to stand vpon such pregnant and infallible proofes, as may vndoubtedly perswade the conscience that the things commanded are vnlawfull: or if you cannot, then (without all question) you are bound in conscience to reforming your conscience, or at least to suspend your iudgement. But how shall this be done? If heretofore you haue fixed both eyes vpon the one side, vouchsafe now to cast one eye vpon the learning, wisdom, & gravity of the other. If heretofore you haue greedily deuoured the bookes of the one, vouchsafe now without prejudice to read and consider what is said by the other. If heretofore you haue looked vpon your owne reasons through the vapour of affection, and therefore haue conceived them to be greater and goodlier then in truth they were: dispell now all mists and clouds of partiality, and pray to God in humililty, that his precious truth may shine vnto you. If you doe this, then peradventure those reasons which heretofore seemed giants in your eyes, may proue like little dwarfs, and those

which heretofore obtruded themselves, to a milde sophistication with partialitie as demonstrations, may perhaps appear to a pure & single eye nothing else but slender & fillie collections. And for the better performance, let me intreat you to haue alwaies one eye fixed vpon the nature of things indifferent, and the other vpon the dutie of a subiect to his Soueraigne.

41 Some men will say that they could bee content to yeeld, but onely because they haue so long withstood by preaching and practising the contrary. Those men in so saying approve the orders of the Church of England for lawfull, and condemne their owne former and present resistance for vnlawfull; and therefore if they carry so tender a conscience as they pretend, why then doe they not leaue that disobedience which their conscience iudgeth vnlawfull, and imbrace that obedience which they know to bee lawfull? But they imagine that in so doing their credit should be blemished with a note of intemperie. As though it were any credit to be constant in euill things, or any discredit to change for the better. Indeed a good name is a precious ointment, & a good report is much to be regarded; but if the question come betwixt you and the Prince, the church, and the lawes vnder which you live, I hope it is no disparagement for you to bow, to bend, and to learne obedience. And I Would with those such men which set so high a price vpon their owne reputation would propose vnto themselves the example of *St. Paul*, who sought not his owne profit, but the peace of many; that they might bee fauored. To seeke the good of an other is glory. To seeke the glory of Christ is piety. To preserve our owne credit before our obedience to the Prince is a matter of this nature is pride and arragancy. Behold the glorious builtility of *Job*.

a Cor. 10. 33.

b Job 19. 38.

*I will lay any downe as you say: I will I spoken once yet will I answer againe, yet will I not cease as further. Of all the famous words of Saint Job, not one of them hath purchased him greater glory then his*

retractions,





1 Cor. 9.  
16.

of substance, for a matter of ceremony? a matter of necessity for a matter of indifferency? Also deere ly belueed, there is a necessity laid vpon vs, and woe bee to mee if I preach not the Gospell. A graue and learned Diuine and one that favoured your reformation, would sometimes demand (as I haue bene enformed by a Minister of his acquaintance) whether a gold ring were to bee refused for a straw cleauing vnto it? so his iudgement was that as the gold ring is rather better without the straw, so the Gospell were better without the ceremonies; yet hee did not compare our ceremonies to yvenome or poison which might make the gold ring to bee refused, but only to a straw: so hee thought them matters of some inconvenience, but not of any infectious or dangerous consequence. If you my brethren will but obserue this moderation, then I trust you will not forsake the preaching of the Gospell which is a ring o' gold; although there were cleauing vnto it a ceremony (as it were) of straw.

1 Cor. 13. 1.

Secondly, remember the commandement of God; *Let every soule be subiect to the higher powers*; behold the face of our gracious Sovereigne, & consider what a grieve it must needs be vnto him, to see those which are indued with learning and vertue, not to haue learned the vertue of obedience. Wee will acknowledge him to be supreme gouernour over all persons, & causes ecclesiasticall & temporall: is he gouernour of all persons, and shall he not gouerne you? Doe you acknowledge him gouernour over all causes, & shall he not appoint you whether your garments shall be blacke or white, round or square? shall wee teach the people obedience, & bee our selues examples of disobedience? I pray you be aduised in your courses, & wisely weigh with your selues that solemne oath which you haue taken to the Princes supremacy when you receiued deegres academical, or holy orders Ministeriall; or any institution to spiritual promotion in the Church of England, and consider without partiality, whether these your proceeding be correspondent

respondent to your oath or no.

44. Thirdly, regard your mother the Church of England so wailing and wringing her hands to see such distraction in her owne bowels, such glorious state to loose their light, such links to be broken off from her golden chaine. & what a rent, what a grievous rent is made in the vncarned coat of Iesus Christ? you refuse the crosse and surples for feare of a scandall, but this renting of the Church is indeed a scandall, a most heavy and lamentable scandall. And this is told in *4 Garb. and published in the streets of Ashdod*, d 1. Sam. 1. 11 it makes the daughters of the Philistines reioyce, and the daughters of the vncircumcised triumph. For the Papists sport themselves and clap their hands, while the godly grieve and mourne in Sion. The Scripture speaking of the debate betweene the servants of *Abraham & Lot*, doth adde that the *Cananites* and the *Perizzites* dwelt then in the land, to signify that though their contention in it selfe was evill, yet it was worse because the enemies of God which would reioyce at it, were then in the land. So beloved; I say vnto you, these contentions are evill in themselves, but the worse, because the papist is now in the land. He delighteth himselfe & through your strifes taketh occasion to blasphem our religion. He deviseth and plotteth to vndermine both Church and common-wealth, while we are contending one with another: And as you reioyce the papists, so you encourage the Brownists, who build their conclusions vpon your premises, and put your speculations in practise. For haue not your ringleaders proclaimed that our gouernment by Bishops is popish, our liturgie popish, our ministring of baptisme with the crosse popish, our kneeling at the Communion popish; our garments for publike administration, popish; our holidays, popish; and almost every thing popish? Wherefore the Brownists hauing learned that the Pope is Antichrist, and the present Church of Rome Babylon; and hearing a voice from heauen crying, *goe out of her my people that you* Reu. 18. 4.

be not partakers in her finnes, and that you tast not of her plagues: hinc vpon your former premises, gathered a practicall conclusion, and made an actuall separation and rent from the Church of England. And surely my brethren, as they had their originall from your positions, so now they are strengthened by your practises: for they may well think that such learned and veracious men, so famous and renowned Preachers, knowing ~~not~~ *to be pronounced against them* if they preach not the Gospel, would never suffer themselves to be silenced for matters which they indged indifferent, and therefore they will take it as granted, that the things you shew at, are in your opinion simply vnlawfull. Vpon this dangerous position they will builde an other, for if the Liueing of the Church of England as it is inioyned at this day to be performed, be such as a Minister cannot execute his function with a good conscience: then they conclude, that neither may the people heare it with a good conscience, because their presence were an approbation of it: thus the vnquiet wit of man, will still be working: euen till it runne it selfe vpon the rocke of his owne destruction. Wherefore (my deare brethren) I beseech you, as you tender the good of the Church to lay aside all contentions and strifes. Let there not bee found in you a spirit of contradiction and singularity: but follow those things which concerne peace, and wherewith one may edifie another. Let vs consider one another to provoke one another to loue and good works. Bend your iellies to settle the quiet of the Church, and keepe the veity of the spirit in the bond of peace: Which is rather to bee expected at your hands, because the points in question are the public constitutions of the venerable convocation, which is the Church of England representative, in whose voice your owne voice is included. Some peradventure will reply that if this reason be found, then the reverend Martyr in Queene *Maries* time should haue subscribed to popery, because it was then decreed by the Convocation.

Burr

But I answer, that there is not the like reason. For against their popish conclusions the blessed Martyrs had evident and necessary demonstration of holy Scripture, to which all decrees of man must undoubtedly give place: but against the orders of our Church, no such demonstrations can be produced. Again, the matters they stood vpon, were substantiall points of religion, whereas our controversies are of a lower nature. And surely as probable inducements must yeeld to necessary, so amongst probable (of which sort are all reasons deduced from the authority of man) the private must giue place to the publike. Will you haue the iudgement of master *Calvin*, in this point also? Then attend and heare a notable place which was touched before, but deserueth to bee pondered againe and againe, his words are these: *Quamvis enim quod obtrudatur, & scandalum afferat & malum causam trahat: quia tamen per se Dei verbo non repugnat, concedi potest: maxime ubi maior numerus pervincit, quando ei qui membrum est tantum illius corporis nulla ratio suppetit vlcusius pergendi:* Let it therefore be imagined that our orders bring scandall, and draw after them a long and foule traine of inconveniencies; yet seeing that in themselves considered, they are not repugnant to Gods word (for this still wee must presume till the contrary bee prooved) and are agreed vpon by the greater part, yea by the sacred Synod which is the Church of England representatice; and that with the royall assent of our Sovereigne: surely in the iudgement of *Calvin* they may be yeelded vnto, by such as are members of the same Church, neither in this case can they proceede any farther. Wherefore my brethren I cast my selfe downe at your feete, and with tender teares beseech you even in the bowels of Christ Iesus that you will seeke peace & follow after it, and be not like to them of whom it is said; *The way of peace they have not knowne;*

*Epiſt. 379.*

*Rom. 3. 17.*

46 Fourthly, looke vpon those reverend Fathers and Bishops of our Church, by whose hands and voices that

Blessing was powred vpon you, which made you ministers of holy things: Have you not at your ordination made a promise, and at your institution taken a reverent oath of canonically obedience? Wherefore let me exhort you which have taken this oath, & being admonished by your Bishop, oppose your selues notwithstanding against the laudable discipline of our Church, to enter into your owne soules and vprightly to consider, whether while you pretend conscience, you doe not that which is vndomely for conscience? And for our Bishops, & what an anguish will it bee to their soules, if those voices which ordained you, be constrained to deprive you? And what a comfort would it bee both to them, and to all your brethren of the Ministry, if we might ioine together against the common enemy, and bee linked in everlasting chaines of loue one with another? And heere most reverend Fathers, though in your wisdome you finde it fit that authorized lawes bee put in execution, yet remember that the offenders are your owne children in the Lord; and by Gods mercy your assistants in dispensing the pretious truth of Iesus Christ, and many of them very learned and laborious in the Church of God, adorned with manifold vertues and graces of the spirit, and therefore let all your proceedings towards them be with a tender heart and a tender hand. Consider the multitude of papists, and the insulting of vaine-glorious Iesuits; behold how sinne and iniquity every where abound; and what need the Church hath of their learned labours: and therefore in the name of God trie all meanes in Fatherly manner to reduce them, endeavour according to your godly wisdome to giue them full satisfaction of their doubts, and to make the equity of the required subscription plaine and manifest vnto them, that their consciences being resolved, they may proceede as before, in the worke of the Lord, for this will tend much to the glory of God, the good of the Church, your owne comfort, and the saving of many thousand soules. This in all duty I haue adventured

to call to your remembrance most reverend Fathers, in behalfe of my brethren; where in if I seeme too bold, that loue which caused me, must excuse me.

47 Finally, beloved, call to minde the flocke of Christ; that depends vpon you: their profiting in religion was the comfort of your hearts; your joy and your crowne, the scale of your Ministry: they heard you as the Angels of God, yea as Iesus Christ; and could haue bene content to haue plucked out their owne eyes and haue given them to you. And therefore if there be any loue, any bowels of compassion, forsake not the lambes of Iesus Christ, whereof the holy Ghost hath made you overseers. For let me tell you, that your loue to the flocke ought rather like a golden chaine to draw you, then the pleasing of any particular man to withdraw you. Which I speake least peradventure any of my brethren hauing tasted the sweete liberality of the Laitie, should seeke rather to fit their humors then to doe their owne duty. And heere I would exhort the common people to imploy their wits rather about matters of faith and repentance, then to intermeddle with the rites of the Church: for the kingdome of God consisteth not in these externall ceremonies, but in righteousness & peace, and joy in the holy Ghost. They shall finde more comfort in prayer to God, in the words of charity, and mortifying the deeds of the flesh, then in troubling themselves with such fruitlesse disputes. And yet in some the minde transported with zeale grows very violent, like a fire in their bones. And therefore hauing once this settled perswasion, that our rites are vnlawfull, they bend themselves with might and maine against them, kindling and cherishing their owne opinions in others; yea they will not spare their purses but incourage and inflame men with golden eloquence, a very potent kinde of perswasion: but it is the shepheards duty not to wander after the sheepe, but to goe before them like starres, instructing them in the right way: so their zeale which now is misguided, shall bee directed

*The Conclusion.*

with knowledge, and both pastor and flocke shall be precious in the eyes of the Lord. To conclude, let vs all proceed by one rule, that wee may minde one thing. And the Lord of heauen blesse this land, both Prince and people. The Lord blesse this Church & the Ministers thereof. O Lord in thy mercy make vp the rents and breaches of Sion. O gracious father knit our hearts to thee, and one to another, that we may loue and feare thy name, & keepe the vniuity of the spirit in the bond of peace. Grant this O God of all grace and peace, for thy Sonne our blessed Saviour his sake, to whom with thee and the holy Ghost be rendred all praise, glory and maiesty in the Church, from generation on to generation.

*Amen.*



